

JERUSALEM  
GLORY

Breaking forth into the

WORLD

BEING A  
SCRIPTURE-DISCOVERY

OF THE

New-Testament-Church,

In the Latter Dayes, immediately  
before the

SECOND COMING

*Baronage* OF

CHRIST.

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LONDON,

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TO THE  
CHRISTIAN  
READER.

**T**HIS Precious Treatise of the *New Testament Church* in the latter Dayes, Preached many Years a-go by that *Evangelical Prophet*, Mr. *Jeremiah Burroughes* ; was committed to us by a Citizen of *Zion*, to whose ready Pen the World is much engaged, for Preserving the *Mantles*

*To the Christian Reader.*

of divers of our late *Elijah's*, which they let fall from their Pulpits, before they went to *Heaven*.

If thou hast seen and tasted that *Gracious* and *Warm Spirit*, which runs through His many other *WVorkes*, Published by Himself and His Brethren; it will certainly encrease in thee a Spiritul Thirst and Longing after what else he hath received from his *L O R D* and *MASTER*, and hath freely Communicated, as *His Embassadour* to His People, which are yet

*To the Christian Reader.*

yet to be printed.

The Principal Scope of this Small, though weighty Book, is, to give us Scriptural notice that *Jesus Christ* will usher in His second Coming, by making *Jerusalem*, (His Church) a *Praise in the Earth*, (a Glory throughout the World.)

This is plainly demonstrated according to the *WORD* by this *Apollos*, mighty in the Scriptures, and an Interpreter one of a Thousand. Therefore seriously peruse every Text without a prejudicate Opinion, Judge not rashly, lest

To the Christian Reader.

thou be judged : For this Master-Builder hath set before thee , nothing but that which is grounded upon the Pillar of Truth, and which is according to the Golden Reed of the Sanctuary. Here is a singular Collection of several Scriptures of the Old and New Testament, looking one the other in the face, ( as the Cherubims of Gold did, which Moses made at each end of the Mercy Seat ) and shaking Hands together for the more evident and firm Demonstration of this Great Gospel-

To the Christian Reader.

Gospel-Truth, following the Apostles Rule, Comparing spiritual things, with spiritual things; so that you will find this Soul-ravishing Point, (that Christ's Church shall be the Praise and Glory of all the World) as the Light of the Sun, breaking forth more and more, to a perfect mid-day of Glory.

Oh! how welcome will that day of Christ's Espousals and Coronation, be to His Love-sick Spouse; as the Dove with the Olive Leaf was to Noah, or the re-appearing of  
of

*To the Christian Reader.*

of the Star to the Wise Men!

Let us resolve in the strength of Christ ( who is the only Supream Head of His Church ) constantly to make it our solemn business to plead at the Throne of Grace , those glorious Prophecies and Promises in *his Name*, in whom they are *Yea and Amen*, even till He Establish, and till He make *Jerusalem* a Praise; till He have not only laid the foundations with Saphirs, but finished this *City of Pearl*; not only brought forth the Corner stone , but the  
Top

To the Christian Reader.

Top Stone of Jerusalem: and  
all the Earth with shouting,  
cry, Grace, Grace to it.

26th. of this 3d. Month,  
1675.

Less than the Least  
of Jerusalems Re-  
membrancers,

William Adderley.

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THE



THE  
EPISTLE.

**T**HE Publisher of these  
Sermons, is desirous  
they might pass with  
Testimonial into the World,  
that they might pass with  
the greater Freedom. But  
indeed the Name of the  
Author, so well known,  
may be sufficient Argument  
for



## *The Epistle.*

for their Reception in every place.

These Sermons are but some *Fragments*, of the VVorthy *Authors* Judicious and Pious Labours; But Christ gave order to his Disciples that the *Fragments* should not be lost. Faith may here find some food; as it takes a prospect of the Glory, that is hereafter to be revealed.

For here you have the *Author's* Sentiments about the last times; and of the

## The Epistle.

the *Catastrophe* of all things at last ; After the *Dra-gon* and the *Beast* have acted their parts in their opposition to the *Lamb* , and his followers, wherein he hath presented to our View the many ancient *Pro-phesies* recorded in *Scrip-ture* , that bear witness to these things. So far as you see *Prophetick Light* shine before you, take heed to it , which is all that is desired of the *Reader* , and by the *Publi-isher*. Who having this *Commodity* , I mean this *Copy* lying by him ; was willing

*The Epistle.*

willing to bring it forth, as  
men bring Corn and other  
necessaries to *Market* for  
publick Use and bene-  
fit; only remember, that  
it was not in the *Au-*  
*thor's* Intention for to have  
it so. Had his own hand  
been upon the Frame,  
you should have seen the  
Lines drawn with more  
Accuracy, and the Truth  
more fully searched into.  
And if any hath thoughts  
different from the *Au-*  
*thor's* in these ensuing Ser-  
mons; let him shew, how-  
ever, that Respect to so  
*Reverend* a Man, as to re-  
ject

## The Epistle.

ject nothing Rashly that  
is Asserted by him ; and  
if he doth not Receive ,  
let him Consider ; And let  
us all be waiting and pre-  
paring for the Bride-groom's  
coming. Amen , Even so  
come Lord Jesus.

ISA.



ISA. 62. v. 7.

*And give him no rest, till he establish, and till he make Jerusalem a praise in the Earth.*

SERMON I.

**I**N the former Chapter, there are many Promises of an excellent and Glorious state, that God would bring his Church into, in his time: with those Promises, the heart of this Prophet *Isaiah* was much taken, and therefore in the beginning of this Chapter, (saith he) *For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the Righteousness thereof go forth as brightness, and the Salvation thereof as a Lamp that burneth.* And as he himself would not rest, nor hold his peace, so he would that all the Watchmen, that were set upon the Walls of Jerusalem, and so after, all the Ministers of the Church, that they should not rest; yea he would that they should give God no rest, until he establish and till he make

B

*make Jerusalem a praise in the Earth.*

*Give God no rest* ; he speaks here after the manner of Men, to note what importunity there should be among the people of God, in seeking of God, to make good all thole glorious Promises that he hath made to his Church, for the raising of it up to a glorious state: as a man that is importunate of any business, he is not satisfied; if he doth Petition, and nothing comes of it, he falls to it again and again, and seeks to get by importunity, and resolves that he will be at no rest: And so God speaks after this manner, not that his rest, or not rest, doth depend upon us ; But that we should be as importunate with him for so great a mercy as this is, as with any man in the world, that we were resolved, that till he had given us an answer, we would give him no rest: *and give him no rest until he hath established, and made Jerusalem a praise in the Earth.*

*Till he establish.* Till he makes good his word, till the Church be brought to a settled way of mercy, and into a safe and sure condition: For sometimes (as if the Prophet should say) we find the

Pro

Promises beginning to work, and God is doing good for us, but at other times things seem to go back again, therefore *give him no rest till he Establish*, till we see things settled. As you Mariners, when you are to go a great Voyage, you love to see the Wind settled in some place or other before you go forth: so saith the Prophet, Sometimes we find the mercy and goodness of God much towards us; but things have gone back again, therefore *give him no rest till he hath established*.

*And till he hath made Jerusalem a praise in the Earth.*

By *Jerusalem* we are to understand the Church of God, not so much the City *Jerusalem* that then was, but the Church of God that was to be in the times of the Gospel especially, for *Jerusalem* was a Type of it.

*As the praise of the Earth*; The Septuagint translates it, and the word signifies *the Glory*, the Exaltation of the Earth: till he makes *Jerusalem* the praise of the Earth.

Now we know that Prayer ought to be in Faith, then those that pray to God,

and especially that are importunate with God, they must believe that there is such a thing to be done, that the Church of God is to be made the praise and Glory of the Earth: And if they believe it is to be done, they must have some word for it.

Now this is the main thing, that I intend at this time to make out unto you, that there is a time that God hath, to make his Church, to be the praise and glory of all the world. *In this World*; To be the glory of the Earth, not only to be glorious its self in Heaven; that I suppose you all believe, that there is a time that the Church Militant here, shall be Triumphant in Heaven, and glorious there; but that there is a time that God in this Earth, shall make his Church to be the glory of the earth: And therefore all the Saints of God, to whom the glory of God is dear, who do desire that the Honour of God may be raised and set out, they are to pray for this, and to be importunate for this, as a certain thing that is to be done and fulfilled by God: Now because you cannot pray for it, and be importunate, to give God



no rest till you see it plainly that it will be so, therefore this thing is now to be opened unto you.

The truth is, *Jerusalem*, the Church of God, hath been in a low Estate alwaies, in comparison of what God intends it to be at this time, when the Prophet here saith, *give God no rest till he make Jerusalem the praise of the whole Earth.*

*Jerusalem* was in no glorious condition, it was but a little before God intended a Captivity of *Judah* and *Jerusalem*: For this Prophet, (you shall find in the beginning of his Prophecy) did Prophecie in the dayes of *Hezekiah*; now in the sixth year of *Hezekiah's* Reigne did the *Babylonians* come and sack *Samaria*, 2 *Kings* 18. 10. and took the People into Captivity: And it might be (for ought we know) not above a year or two before their captivity, that here the Prophet calls upon this people to pray to God, and give him no rest till he set *Jerusalem* up, as the praise of the whole earth; and yet he knew it was it to go into Captivity presently; certainly then the Prophet did not intend here any

time that should be in his dayes, or in any little time after. The Propheſie therefore muſt needs have a Reference to ſome notable time of the Church, that muſt be *in after dayes*, the people of the *Jews* were never the praiſe of the whole Earth.

If you look before this time, they were unto the other people, but a contemptible people, and lived in a little Countrey, one way a little more than fourſcore miles; a very little Countrey it was that all the people of the *Jews* lived in, and very contemptible in reſpect of the other Nations of the World: Therefore it was not the praiſe of the whole earth before.

Not preſently after this is ſpoken, for they were to go into Captivity, and to be there ſo long a time.

You will ſay, it may be 'tis meant about the time when they were to return from Captivity.

No not ſo neither, for they were but very poor and contemptible in the eyes of the world after their Captivity; for when they did return, it was but by leave, and they were but as Servants unto

unto the *Medes* still, they were but as servants unto *Cyrus*, and the rest of them. When they went to build the Walls of *Jerusalem* again, they scoff at them; And what doe these feeble *Jews*? and if a Fox goes but upon their walls, it will break them down. Certainly in their return from Captivity, they were not the praise of the whole Earth, no nor in after times; they had many interruptions before they could bring any thing to any effect. Many Learned men compute that they were longer a building the wall than they were in Captivity; and we know that it was not long after their Captivity, that they all did lye at the mercy of a wicked *Haman*, who had gotten a Decree to cut off all the people of the *Jews*; therefore they were not in any glorious condition, no not after their return from Captivity: from that time till the time that the *Romans* came and destroyed them, they were but in a low condition, and then afterwards they were low enough: so that it could not be meant literally of *Jerusalem*, of that place, nor of the Church of the *Jews*; therefore it must be meant of the state of the Church in the

times of the Gospel: Now when was that as the praise of the whole earth? certainly though it were the praise of God, and God had his praise from his Church at all times; yet now this must be meant of some eminent time that was to come, and it must be some outward glory that they must have, so as the whole earth must take notice of it.

And it was not in the time of Christ himself, Christ himself was the glory of God, but yet in the earth he was despised, a man that had no form nor comeliness in him; in regard of outwards, they were then under *Herod*, and rejected Christ when he came, and within a while afterwards by *Titus Vespasian* they were destroyed, and an unpeakable havock was upon *Jerusalem*, and the people of the *Jews*, and so they have abode to this day, to be as a runnagate Nation. For the Apostles, nothing was more contemptible than they; you know what *St. Paul* saith, not only of himself but of other of the Apostles, they were made the very off-scouring of the Earth, the basest things of the Earth; even the Apostles themselves, they were in no outward glory

glory before the face of the world, that they could see it.

And afterwards in the Primitive times, you know they were under most dreadful persecutions, how they were Massacred and hackt and hew'd, and what woeful misery they were put to: all this while *Jerusalem* was not the praise of the Earth.

Well, but after those bloody persecutions ended, then came *Constantine*, and then they had peace, and were in a more flourishing condition.

But not then neither, for presently Antichrist began to rise; then, *This day is poyson poured into the Church*: Then they fell out one with another, by their contentions; then *Arrianisme* began to spread all over the World; and within a little time they were brought into a great Bondage, under an Antichristian power; and so great darkness did come upon all the Churches. I find Mr. *Brightman* and some others, they begin the 42 Weeks, even from the time that the Church did begin to flourish in some outward pomp and glory. Then began the Prelatīcal power presently upon that,  
and

and so they reckon the time of reigning from thence ; so that *Jerusalem* hath not been yet the praise of the whole Earth to this day. Therefore this that the Prophet here speaks of, must be meant of some other time that yet is not come to pass ; so that we live in these times wherein we are to look for the accomplishing of this Prophecy, that God should make *Jerusalem* the praise of the whole Earth, yet in another manner than ever he hath done ; and that's the thing that I especially shall endeavour to shew you, that yet there is a time for *Jerusalem*, for the Church to be in a more glorious condition than formerly it hath been, so that we may have our spirits awakened and stirred up, not only to Pray, but be Instrumental all that we can, for the setting up of the glory of the Church of God ; God is about the working of a great work this way, and therefore it's pity that any that have love to God, and to his cause, but that they should put on all they can by Prayer, and all the wayes they can, to further such a glorious work as this is : it was that, that was the comfort of the Saints of God in the Primitive times, and

a little after, when they suffered hard things, yet had comfort that there was a time a coming, that *Jerusalem* should be the praise of the Earth, and that *Jesus Christ* should come and Reign in his Church in another manner, than ever yet he did. *Justin Martyr*, that lived about thirty years after *John*, Prophecies (in speaking of this point) of a glorious time of the Church that should be. "Both my self (saith he) and all that are Orthodox do generally hold this, that there is such a time of the Glorious condition of the Church. And *Lactantius*, that lived 1300 years ago (or more) he spends a great many Chapters in shewing the glorious condition of the Church of God that should be, and they longed for it; now we are fallen into the times that are nearer; our salvation is nearer than when they believed, yea, or when we our selves did at first believe. And therefore as in natural things, the nearer a thing comes to the Center, the faster it moves, so the nearer the people of God come to the glorious condition that God intends for his people in the latter dayes, the more should their hearts outrun them, in giving  
God

God no rest till he come to establish it: Wherefore then for the opening of this, Christ hath great things to do for his Church in this world, in making of it the praise of the Earth.

I'll first shew it you by comparing divers Scriptures together.

And then I'll shew you what the state of the Church is like to be, when it comes to be made the praise of the whole Earth; or what God will do for his Church, when he intends it to be the praise of the whole earth.

For the first, To compare some Scriptures; the Scriptures are very remarkable, especially in the Prophet *Isaiah*, compared with divers Scriptures in the *Book of the Revelations*; you may see (as it were) how they do Eccho one to another, whereby we may see apparently, that *Isaiah* was an Evangelical Prophet (as he is called by many Divines.)

The first is in the 24. *Isa. v. 23.* compared with the 4. *Rev. 4. v.* In the 24. of *Isa. Then* (speaking of God's deliverance of his Church from evil, then he makes this promise) *the Moon shall be confounded, and the Sun ashamed, when the*



*the Lord of Hosts shall Reign in Mount Zion, and in Jerusalem, and before his Ancients gloriously. The Moon shall be confounded, and the Sun ashamed: The meaning of it is this: There shall be so much glory, as shall darken the glory of the Sun and Moon, and because their glory shall be darkned, they shall be as it were ashamed: As a man when he sees others come that have more glory than himself, it puts him to some shame; so they shall be ashamed; why? because the Lord of Hosts shall Reign in Mount Zion, and in Jerusalem, before his Ancients gloriously. Certainly this hath not been yet fulfilled, the Lord hath not so reign'd in Mount Zion and in Jerusalem before his Ancients gloriously, so as to darken the glory of the Sun and Moon.*

*Now in the 4<sup>th</sup> of Rev. v. 4. it seems to have regard to this Scripture, and shews you what the Throne of Christ is, when he shall come to Reign in Zion gloriously. And round about the Throne were four and twenty seats, and upon the Seats I saw four and twenty Elders, sitting clothed in white rayment, and they had on their heads Crowns of Gold; and*  
here

here the Lord reigns before the Ancients. There's the Throne of God set up ; and upon the Seats I saw four and twenty Elders, or Ancients, sitting cloathed in white rayment, and they had on their heads Crowns of Gold. So that John seems to have regard to this Text, and that Propheſie of John is apparently of the ſtate of the Church that was to be in after times.

And ſo there are other places of Scripture, as that 54. of *Iſa.* and 21. of the *Revelat.* In the 54. *Iſa.* v. 12. there's a promiſe to the Church that was Afflicted; *O thou Afflicted, roſſed with Tempeſt, and not comforted, behold I will lay thy ſtones with fair colours, and lay thy Foundation with Saphires; And I will make thy Windows of Agats, and thy Gates of Carbuncles, and all thy borders of pleaſant ſtones.* Here God promiſes that he would build his Church with precious ſtones, the Church that was ſo Afflicted and roſt: Now mark the 21. of the *Revelat.* and ſee there how St. John takes this Propheſie, and doth plainly interpret it, that it is of the glorious ſtate of the Church that ſhould be after: ſaith the  
Text

Text there, describing there the glorious Estate of the Church; *And the Foundations of the wall of the City, were garnished with all manner of precious stones.* Here's a Propheſie it ſhould be ſo, and *John* takes this Propheſie, and tells, that this is to be underſtood of a time of the Chriſtian Church, that it ſhall indeed be ſo.

And again, in the 60. of *Iſa. v. 19.* compare it with the 21. *Rev. v. 23.* In *Iſa.* there the Text ſpeaking of the glorious ſtate of the Church that ſhould be, ſaith, *The Sun ſhall be no more thy light by day, neither for brightness ſhall the Moon give Light unto thee, but the Lord ſhall be unto thee an everlaſting Light, and thy God thy Glory. Thy Sun ſhall no more go down, neither ſhall thy Moon withdraw it ſelf, for the Lord ſhall be thine everlaſting light, and the dayes of thy mourning ſhall be ended.* Certainly this hath not yet been fulfilled. And in the 21. *Rev.* towards the latter end, you have almoſt the ſame words: *And the City (ſaith the Text) had no need of the Sun, neither of the Moon to ſhine in it, for the Glory of God did lighten it, and the Lamb is the Light thereof.*

*thereof.* I shall afterwards come further to open somewhat of the meaning of that, what it is, no to have *no need of Sun and Moon*, when we come to open wherein the glory of the *Church* doth consist, that God intends to make the praise of the whole Earth.

I might name divers other Scriptures, but I hasten rather to the other thing, (which is the main) to open wherein the *Church* shall be the praise of the whole earth, or what shall make it to be the Praise of the whole earth.

First, more generally: Certainly when the condition *Jerusalem* shall be in when Gods time shall come, there will be a time of Resurrection from the dead: there will be a kind of Resurrection from the dead, before the general Resurrection at the great day of Judgment: we have divers Scriptures that do seem to point at this, and indeed clearly to manifest it: The first Scripture is in the 12 Chapter of the book of *Daniel*, that speaks of a Resurrection, another Resurrection than that that shall be at the great day of Judgment: saith the Text, *And at that time thy people shall be delivered,*

every one that shall be found written in the Book. And many of them that sleep in the dust of the Earth, shall awake, some to everlasting life, and some to shame and everlasting contempt; and they that be wise, shall shine as the brightness of the Firmament, and they that turn many to righteousness, as the Stars for ever and ever. Now that this must be an Estate of the Church before the great and general Resurrection, is clear.

First, It's said here, *Some shall rise*; he speaks not of *all* shall rise: Now at that day, good and bad, *all* shall rise.

But then Secondly, The uttermost glory of the most eminent godly men that shall rise, it shall be but to shine as the brightness of the Firmament; and the height of all is, that they that turn many to Righteousness, *as the Stars*, they shall but shine as the Stars.

Surely those who are not only righteous themselves, but are means to turn others to Righteousness, they are like to have the greatest degree of Glory in Heaven; which is a mighty encouraging place, not only to Ministers, but to all, to seek to convert all they can: For this

Scripture seems to hold forth this Truth, that the Lord will look upon them as Instruments of his Glory, and give them a higher degree of Glory than others : But now, at the great day of Judgment we know that the Saints of God shall shine brighter than the *Stars* ; they shall be as the *Sun* : These Bodies of Clay, that we carry now about with us, in the great day, when Christ shall come to judge all the World, they shall shine as the Sun in the Firmament : The poorest Man, or Woman, or Child, that is godly, though their Bodies are cloathed with Rags now, yet at the day of Christ their Bodies shall be made to shine as the Glory of the *Firmament* ; nay, more than so, as the Glory of the *Sun* : Yea, *they shall be like to the Body of Jesus Christ himself, &c.* and the Body of Christ shall be beyond the Glory of the Sun ; therefore this is not meant of that time ; for the height of all the Glory here is but as the *Stars*.

But then a third Reason why it is not meant at that time, is, because the Lord bids *Daniel* to close up this Prophecy, and tells him it shall be a thing kept hid.

Now,

Now, that there shall be a Resurrection, that God shall come to judge the World, this was never any such secret, the light of Nature will tell us this; that there is a time that it must be well with the righteous, and ill with the wicked: The Heathens could tell us of a time that God should judge the World: But now the Prophet here speaks of this as a Mystery, that it was not to be revealed till the latter dayes.

Yea, and then Fourthly, The Lord promisethto *Daniel*, as a peculiar and special favour unto him, that he should arise, and stand in the Lot at the end of the dayes. Now for *Daniel* to arise at the day of Judgment, that's a thing that is common to all, good and bad; but here it is promised to him as a special Mercy, that he shall stand up in the latter dayes in his Lot: And therefore, according to the Reverend *Brightman*, and others, this place is interpreted of the time of the calling in of the *Jews*, when they and the *Gentiles* shall joyn together; and *Jerusalem* shall then be set up as the Praise of the whole Earth.

And the rather it makes me think so, because the Apostle in the 11 of the *Rom.* *vers.* 15. speaking of the time of the calling of the *Jews*, he doth make use of such a kind of Phrase, that it shall be even a time of Resurrection, it shall be no other but even a raising from the dead. In the 15 *verse*, *For if the casting away of them be the reconciling of the World, what shall the receiving of them be, but life from the dead?* Therefore it seems that he had some Reference to this very Scripture here at this time.

And in the 37 of *Ezek.* the beginning, the receiving of the *Jews* there, is set out by the dry Bones that were breathed upon by the breath of God, and so they stood up as an Army, and had life.

Yea, and this shall be as a new Creation: There will be as great works done, as God did when he made the World at first, and he will put forth as great a power. So you have it set forth unto you in the 65. of *Isa.* There the Prophet prophesying of a Glorious Condition of the Church, what it should be, mark how he doth express it. *For behold, I create new Heavens, and a new Earth,*



Earth, and the former shall not be remembered, nor come into mind. But be ye glad, and rejoyce for ever in that which I Create; for behold, I create Jerusalem a rejoycing, and her People a Joy. I create (saith he) new Heavens, and a new Earth. When will God do this? Why, saith he, Be glad in it; for behold, I create Jerusalem a rejoycing, and her People a Joy. When this Jerusalem shall be made the praise of the whole Earth, then there shall be new Heavens, and a new Earth created: That is, there shall be as great a change of things, as if there were new Heavens, and new Earth created: There shall be a mighty glorious power of God manifested towards his Churches, as if God were Creating new Heavens and new Earth again. Oh! we do not know, but that either you or some of your Children, may yet live to see such times as these are.

And it's another World indeed. It's not the World that we live in now; there shall be a kind of new World: And therefore some Scriptures, that many times we think are meant concerning the Life in Heaven, after the day of Judgment,

ment, because they are spoken of another World; they are rather to be understood of the state of the Church here in this World. And to the end that I may shew this, for otherwise all that's said is but in vain :

It may be you will say, that the Prophet mean't that State of the Church Triumphant in Heaven: And so the Apostle St. John, in his reference to what the Prophet saith; he seems to mean it, of the glorious state of the Church in Heaven. And I verily believe the most of you that have read with Observation the latter end of the Book of the *Revelations*, you have thought it hath been meant of the State of the Church in Heaven; but that it cannot be be meant: I'll give you a Reason or two why the 21 of the *Revelations* cannot be meant of the Church in Heaven.

*First*, Because the Text saith, That *Jerusalem shall come down from Heaven*; after he had described it in the 10 *Vers*. *He carryed me away in the Spirit to a great and high Mountain, and shewed me that great City, the holy Jerusalem, descending*

*cending out of Heaven, from God.* That is, the Glory of *Jerusalem* shall not come from the Earth, nor from any Earthly means: Though men ought to do what they can, yet it shall be too great a Glory for any earthly means to be able to bring; but it shall come down from Heaven; there shall be some admirable glorious work of God from Heaven, to bring *Jerusalem* into such Glory as it shall be brought into. And that's one thing; That it is not the State of Heaven, for it comes down from Heaven.

And then besides, that that is an undeniable Reason, is that which you have in the 24 and 26 Verses; *And the Nations of them which are saved shall walk in the light of it; and the Kings of the Earth do bring their Glory and Honour into it.* They do not bring their Honour to the State of the Church Triumphant in Heaven: The Saints in Heaven shall have no need of any of the Glory of the Kings of the Earth; the meanest, poorest Servant, or Boy that is Godly, shall be more glorious than all the Kings of the Earth ever were in this World; but this is such a State, that the Kings of the

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Earth

Earth shall bring their Glory to it. And in the 26 verse; *They shall bring the Glory and Honour of the Nations into it*: The meaning is, that when this time comes, the Lord will make all the Kings of the Earth, and all the Nations of the Earth to be some way serviceable to the Glory of his Churches; that's the plain meaning of it: that whereas now the Kings of the Earth, and the Nations do persecute the Church generally, and (as in the second *Psalm* you have it) the Kings of the Earth they combine themselves together against *Jesus Christ*, and will none of his Government; but yet for all this, the Lord saith, that he *will set his King upon his holy Hill*: And then here is the *Prophecy*, that there shall be such a work of God upon the Kings and Nations of the Earth, as they shall all come in, and bring their Glory to *Jerusalem*, to the Church, to do the uttermost they can to make the Church to be Glorious. This is in General the state of *Jerusalem*, when it shall be made the Praise of the Earth.

But now that I might come to move Particulars about this:

The first thing is this; When that  
time

time shall come, all Tears shall be wiped from the Eyes of Saints ; the People of God shall be delivered from all Enemies ; they shall never be any further pestered with wicked and ungodly men to be enemies to them, but be fully freed from them all : We groan under the burden of the Enmity of wicked Men, and their Opposition ; I, but let us be content to bear it, and to endure Oppositions from wicked and ungodly Men ; for there is a time a coming, that thou shalt be delivered even in this World.

You will say, when we come to Heaven, we shall be above the Malice of all the wicked Men in the World.

Nay, there is a time when the Saints shall be above the Malice of wicked men *upon this Earth* : In the 28 of *Ezek.* A Chapter that speaks so much of the Glorious Condition of the People of God, *verse 24. There shall be no more a pricking Briar, nor any grieving Thorn of all that are round about them that despised them.* They shall be so far from having any power to do any mischief to the People of God, as they shall not be so much as able to prick them, no grieving  
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ing Thorn, nor no bryer pricking of the Saints of God, as heretofore they have done. It will be a blessed time when the Saints shall be delivered from the Curse of the Earth, the Bryers and Thorns it brings forth. Where are wicked men, certainly those are the worst Bryers and Thorns in the World, and do the most mischief here in the World : Now the Lord hath promised that they shall be delivered wholly from them. *Rev. 21. 4.* There is a Scripture leading to that way ; *And God shall wipe away all Tears from their Eyes, and there shall be no more Death, neither Sorrow, nor Crying ; neither shall there be any more Pain : For the former things are passed away.* This is prophesied of for such times as these are ; for those that then liv'd ; the Saints are like to live when Christ shall come in that Glorious state of Judgment, and have no pain nor sickness, and therefore be delivered from all Enemies, and from all evils both from without and within, in regard of any pain or misery ; and in the 19 of the *Revelations*, we have it there prophesied of Christ, that he shall come and have his *Vesture dypt in blood,*

*blood, in the overcoming all the wicked and ungodly ; Verse 13. And he was cloathed with a Vesture dipt in blood, and his Name is called the Word of God. And the Armies which were in Heaven followed him upon white Horses, cloathed in fine Linnen, white and clean ; and out of his Mouth goeth a sharp Sword, that with it he should smite the Nations ; and he shall rule them with a Rod of Iron ; and he treadeth the Wine-press of the fierceness and wrath of Almighty God. But this is observable, why it's said, that the Garments of Christ were dipt in blood, and the Robes of the Saints were white : the meaning is this ; That it is to note, that when this time comes, to set up Jerusalem as the praise of the whole World, that Jesus Christ he shall come to be avenged- of his Enemies, of all the wicked and ungodly upon the Earth ; and so he shall come in an Hostile way against them : But those that follow him, they shall have their Robes white, the Saints shall triumph ; they shall do nothing but take the Triumph : Christ shall go before, and endure all the difficulty and hardship, and they shall come after in a tri-*

triumphing way. Thus the Scripture speaks of deliverance from wicked men. And in the 12 *Zech. verse 3.* there you have a place likewise observable for this: *And in that day will I make Jerusalem a burdensome stone for all People; all that burden themselves with it, shall be cut in pieces, though all the people of the Earth be gathered together against it: I'll make Jerusalem a burdensom stone; will they fight against it? it shall be a burdensom stone to them; and whosoever set themselves against Jerusalem in that day, shall not prevail, but shall be cut in pieces. Why that day hath not been yet: But there shall be a day, when whosoever throughout the World shall set himself against the Church, shall not prevail, but shall be cut in pieces.* And so we find in the 11 of *Exod.* the 7 *verse*, That when the People of *Israel* went out of *Egypt*, the Text saith there was not a Dog that did move his Tongue against them. We know the Deliverance from *Egypt* was typical: It notes the deliverance of the People of this new *Jerusalem* from the Tyranny of Anti-Christ. And therefore in the 15 of the *Revel.*

you



you find that *Moses* Song it is sung again. In the 15 of *Exod.* after their Deliverance from *Pharaoh*, *Moses* sings a Song of Thanksgiving ; and in the 15 *Rev.* they sing it over again, *verse* 2, 3. after their deliverance from their Captivity. The Dogs of the World they do move their Tongues against the Saints of God now, but there is a time coming that no Dog shall move his Tongue : They shall be so convinc'd of the Inhabitants of *Jerusalem*, that God is with them, that they shall not be able to move their Tongues against them. And I remember, *Lactantius* (that I spake of before, that did speak so much in his time, so many hundred Years agoe, that there was such a time a coming ;) he hath this expression among others : At that time it shall be with wicked men as it was with the People of *Egypt* : When God (saith he) did deliver *Israel* from the *Egyptian Bondage*, he brought most dreadful Judgments upon the *Egyptians* at that time ; so (saith he) whenever the time shall come, that God shall set up *Jerusalem* as the Praise of the whole World, then shall be most fearful

ful Judgments upon the ungodly. Now indeed Judgment begins at the House of God, and the Saints in many places suffer most; but then Judgment shall fall upon the *Egyptians*, and God will destroy wicked men, or at least subdue them so far, as they shall not be able to do any hurt to the Saints: And that's the first thing that shall be, when *Jerusalem* shall be made the Praise of the whole Earth; the People of God shall be delivered from wicked men, and all Oppression; and much less shall they be oppressed by one another: It is that that darkens *Jerusalem* now, that it's under oppression from evil Men, and that the Saints do oppress one another so much. But for the Union of the Saints, that we shall speak of afterwards.

But for the second thing, and that's this: Then shall all the Expressions of the Churches Glory, that we have in the Old Testament in a Typical way, be fully made good, and that visibly; it shall be visibly and apparently to the World made good.

You will say, What are those?

There are very many, the Lord speaks  
very

very much of the Glory of his Church, when he had his Church but among the *Jews*; but certainly the wayes of God towards his Church then were typical, and God intended by his high Expressions of the Glory of his Church then, some other thing that should be afterwards made good in a more apparent and visible way: As thus now, you have these things said of the Church of God in the Old Testament.

First, That it is the *Portion of God*; Yea, it is his *Pleasant Portion*, Jer. 12. 10 *verse*. By that that hath outwardly appeared, who would think that a few People that were contemptible to the World, were God's pleasant Portion? All that we read of the State of the Church in the Old Testament will appear one day before all the World, that indeed God did not say in vain of his Church, that it was his pleasant Portion.

Secondly, We find that God saith, that his Church is his *Inheritance*. Isa. 19. 25. It is his *own Inheritance*; Yet how do the wicked break into the *Inheritance* of God for the present! But there

there is a time a coming, that the Lord will make it appear to all the World, that his People are his *Inheritance*.

Thirdly, The Church is called the *Dearly Beloved of Gods Soul*, Jer. 12. 7. It is a very high Expression, the *Dearly Beloved of his Soul* : And yet at that time the Lord saith there, that he will *give the dearly Beloved of his Soul into the hand of their Enemies*. Oh! but how doth it appear then that the Church is the dearly Beloved of Gods Soul? Well, though it doth not so appear now to the World, God hath a time to make it appear before all the World, that his Church is the dearly Beloved of his Soul.

A fourth Expression is, That it is the *Peculiar Treasure of God*, in the 19 of *Exod. v. 5. Ye shall be a peculiar Treasure unto me above all People*. Men make much of their Treasure, but especially Treasures that are *Peculiar* : Now the Lord hath another Treasure besides the Church; the Blessings of God in Nature are God's Treasure; therefore in the 28 of *Dent. 12. verse*, the Scripture saith, that God did bring out of  
his

his good treasure, when he speaks of the outward blessings of his People: when God gives us of the good things of nature, he gives us out of his good treasure; I, but that's a *Common Treasure*, the treasure of nature: But God hath a *Peculiar Treasure*, and that's his Church, there's the Riches of God: Just as if a Merchant should be trading for divers sorts of Commodities, perhaps he trades for Cloaths, or Lumber stuff, there is some treasure there; I, but he trades for *Jewels* and *Pearls* besides, and he hath them locked up under divers Locks, and there he accounts all his treasure to be: Now I may compare all the good things of this world, in respect of the Excellency of the Church to a deal of Lumber, of Cloaths, and such things indeed as have some worth in them: But when you come to the Church there be the *Jewels* of God, the *Pearls* of God, and the heart of God is upon them: there God communicates the Riches of his goodness: Oh! it's a blessed thing to be one of *Gods* people, then thou art one of his *Jewels*, of his treasure, of his peculiar treasure. Now doth it appear to the World that the Church is the

peculiar treasure of *God*? why it's trampled under foot by men; but *God* tells us that there is a time that it shall not be so as now it is. In the third of *Malachi*, There is a time that he will *make up his Jewels*: Now the *Jewels* of *God* lie trampled under feet, they seem to lie in the dirt; but *vers. 17. They shall be mine, saith the Lord of Hosts, in that day when I make up my Jewels, and I will spare them, as a man spareth his own Servant that serveth him.* There is a time a coming for *God* to make up his *Jewels*, there are many precious *Jewels* lie in the dirt, and no body regards them. But a time shall come, when it shall be known that there is a difference between him that feareth *God*, and him that fears him not; why do not we know it now? those that are Spiritual know it. But this Scripture seems to hold forth this thing, that there shall be a time that all the world shall know it. Now the time is that we cannot discern by any outward things a difference between Love and Hatred; But there will be a time that we shall discern between the Love and Hatred of *God*, apparently before the world: There will

will be a time when it shall be said, *Verily there is a reward for the Righteous, verily there is a God that judgeth in the Earth*: That's the fourth Expression.

The fifth is, The Church is called the *Glory of God*: In the fourth of *Isa.* Upon all the glory shall be a defence; and so in another place, *I will place Salvation in Zion, for Israel my Glory. The house of Gods glory*; So it's called in the 60. of *Isa.* v. 7. It's called the *Crown of glory*, In the 62. of *Isa.* v. 3. And it's called the *Throne of Gods glory*. *Jer.* 14. 21. --- *The glory of God. --- The House of his glory. --- The Crown of his glory. The Throne of his glory*: All these Expressions hath the Church of God in the Old Testament: Certainly God intended that these being Typical, should Typifie some glorious condition that the Church should be in, in time to come.

We find that the Church is called by way of Type, Gods Ornament. *Ezek.* 7. 20. *As for the beauty of his Ornament he set it in Majesty.* It's the *Ornament of God*: The *Beauty of his Ornament*: The *beauty of his Ornament set in Majesty.* All these three are in one Verie

spoken concerning the Church of God. *As for the beauty of his Ornament, he set it in Majesty, but they made the Images of their Abominations, and of their detestable things therein.* The force of the Argument is thus; Saith God, Why, was not my Church, and Ordinances there, more glorious than their false Worship? was not my Temple more glorious than their Images? *As for the beauty of his Ornament, That is, the Temple that was a Type of the Church, he set it in Majesty;* Yet, saith he, *they went and made Images.* O wretched People! that when they had such a glorious Temple, where my presence was so much, and yet that they should turn to Worship stocks and stones! As if God should say to any wretched Man or Woman, Hast not thou come to the Word, and heard the Excellency of my Son set forth unto thee? and hast not thou had the glory of God in the Gospel shining before thine Eyes? hast not thou heard of those blessed things that are revealed in the Doctrine of Grace? and yet wilt thou turn after base things, to satisfy thy flesh, and mind nothing else but that? O unworthy



worthy wretch that ever thou shouldest be partaker of any of those Excellent and glorious things, that are revealed in my *Gospel*! Just in such a manner doth the Lord speak to this People. What, go and forsake my Temple and Ordinances, and go and turn to Images, when it was so glorious! O unworthy that ever they should receive mercy from the Lord!

Now was the Temple of *God* at such a time as that *Gods Ornament*, so beautiful, and set in Majesty, surely *Gods Church* that is Tipified by it, is one day or other to be an Ornament to *God*, and a Beauty, and set in Majesty and glory.

And then it's called the *Royal Diadem*, in the Book of *Isa*. There is a time therefore when this must appear to be so, which is, when the Lord shall set up *Jerusalem* as the praise of the whole Earth. Now if the state of the Church in the time of the Law that was Typical, was so, mark what the Apostle saith concerning the types and shadows of the Law, *Heb. 10. 1. The Law having a shadow of good things to come, and not*

the very Image of the things, can never with those Sacrifices which they offered Year by Year continually, make the comers thereunto perfect. The Law had but a shadow of the Image of things, as is obierveable. It had not so much as the Image, it was but a shadow, then surely they could but barely relemble the good things to come: here this Scripture may be understood by the way that *Limners* or *Picture-Drawers* use when they would make a Curious *Picture* of a Man. First they draw a shadow with a piece of Chalk or Cole, by which you may see a little proportion of the man, but what's this to the Image of the man; now that's more excellent, and much beauty there is in that; But in the *man himself* there doth appear more glory still than in his Image: why the time of the Church under the Law, that was like the drawing of a man upon a piece of Board with a Cole; But now, the state of the Church under the Gospel, that's like the Image it self; and the state of the Church in Heaven, that's as the *Man himself*: So then, I make use of this Scripture thus: If the Lord  
 speak

speak so of his Church in the time of  
 the Law; when the state was but Typical;  
 That it was his *Portion*,---his *Peculiar*  
*Treasure*,---his *Inheritance*,---and his  
*Diadem*,---and *Ornament*, and the like;  
 what shall it be in the time of the Gospel,  
 when we come to have the *Image* of the  
 thing, not the *shadow* but the *Image*?  
 and then what must it be in Heaven,  
 when it comes to be the thing it self in  
 glory? And this is the second thing that  
 shall be, when the Church comes to be  
 the praise of the whole Earth. Oh now  
 give God no rest, Lord let it appear  
 thus: this point will help you to pray  
 much, and you should put this into your  
 Petitions. Lord make thy Church ap-  
 pear to be thy *Portion*; *Thy Treasure*,  
*Thy Glory*; *Now come Lord Jesus, come*  
*quickly*, O that that day might come!

The third thing is this, That when  
 God sets up *Jerusalem* as the praise of  
 the whole Earth, then God will make  
 good the Promises, that he hath made  
 unto his Church in the Old Testament:  
 And the Prophecies of the glory of his  
 Church, which are very many, that the  
 truth is, we do not know what to make

of them, we are fain to make Allegories of them, when it's very probable that they are to be in a literal way to be understood, and all for the want of the knowledge of this one thing, that there is a time for God to set up *Jerusalem* as the praise of the whole Earth. Commonly we find that Divines have opened the promises of the Old Testament either by way of an Allegory, or of the State of the Church in glory, so that there hath been a great mistake in this thing.

We find in the 54 of *Isa. v. 17.* when the Lord makes a promise to his Church that no weapon that was formed against that should prosper, he concludes it and saith, *This is the heritage of the servants of the Lord.* All the promises in the Old Testament, are the Inheritance of the Saints of God: It's a very sweet place, it's an Excellent place to poor People, that have no Riches, nor Inheritance left them by their Parents, but they have the *Promises* for their Inheritance. Thou may'st look over the Book of God, and whatsoever promise thou findest made to the Church, thou mayst look upon

upon it as thine Inheritance. Many carnal men that have great Inheritances otherways, they have nothing to do with the Promises of the Saints. But the poorest Saint hath all the glory that there is in the Promises of the Word of God, they are their Inheritance.

But in the mean time I have little.

Why thou art under age yet, and God he is thy Guardian, and God will be accountable to thee for all; and the longer thou stayest before thou comest to thine Inheritance, the more shalt thou have when thou comest to it: and therefore remember that all the Promises in the Word are to be made good to thee one way or other, and all that concern his People will be made good in this world, when God shall come and set up *Jerusalem* as the praise of the whole Earth. We shall understand that hereafter, and therefore we find in the 5th. of the *Revelations*, that there the Lamb, he only is able to open the Seals of the Book. There was brought a Book Seal'd, and a Proclamation was made to know, who was

was worthy to open the Book, and to loose the Seals thereof. Now the Text saith, that *John* saw none found worthy.

At length there appeared a Lamb as it had been slain, and he was found worthy, and the Book was given to him, and he opened the Seals of the Book: this Book is the Book of the Prophecies of the state of the Church in the new Testament, and the promises of God for the glory of the Church of the new Testament. Now these things have been kept Sealed for a long time, and especially before Christs time; But Jesus Christ the Lamb that hath been slain, it is he only that is able to open this Book and the Seals of it, and there is a time that he will open it, he opens it by degrees to his Church. And therefore I find it's very observable in the 22. of *Revel. vers. 6.* There comes an Angel to *John*, and said unto him; *These things are faithful and true. And the Lord God of the holy Prophets sent his Angel to shew unto his servants the things which must shortly be done.* Why now *John* was before, speaking of the glorious

rious condition of *Jerusalem*, the *Jerusalem* that came down from Heaven; Now saith he, *The Lord God of the holy Prophets sent his Angel*. Why is it said here, *The Lord God of the holy Prophets*? The meaning is this, that the Lord now sends his Angel to make his Servants to understand what was in the Prophets, and therefore the Lord hath this title, *The Lord God of the holy Prophets*. It's not said here, *The great God*, or the *holy God* only, or the *Father of Christ*, or any such title; *But the Lord God of the holy Prophets*. That is, I here will manifest to my Servants what I did Inspire the holy Prophets with in former times, and will open their Prophecies unto them. O it will be a blessed time when we shall come to understand the Prophecies of the Old Testament, and how they do aim at the New Testament; you Read their Book, and how often do you shut the Book, and say, O Lord I cannot understand, I do not know the meaning of these things, and so likewise the book of the *Revelations*: and sometimes you are ready to think, why doth God write so in his word

word. But be satisfied in this thing, in your Reading the Scriptures there are some things very dark; But now the main things that concern thine everlasting Salvation, are clear enough; and blefs God for that. But now if you would know why other things are dark, they are dark because the Lord intends in them to manifest some glorious thing, that he will do towards the latter end of the world for his People, that the truth is, God would not have generally known till then. You will say, why then have we the Scriptures? Yes, we have them now, that God may appear so much the more glorious when they are fulfill'd, that they may be manifested to his Saints that these are no other things than the Prophets did Prophecie of divers thousand Years ago. Now this will mightily add to the Joy of the Saints, when they shall come to see, O this is partly fulfilling of such a Prophecy in *Isa.* and in *Ezek.* and in the *Revelations*; now it adds to the Joy of the Church, to know that these things that now they have, are no other than God did foretel by his holy Prophets, as no question now when  
Christ



Christ was Prophesied of. For he was Prophesied of for four thousand Years before he came into the world, and in a Mighty dark way, as now this first Prophecy of Christ : *The seed of the Woman shall break the Serpents Head*; what could they understand of this? and yet under this Prophecy was the whole Gospel Prophesied of : *and he shall bruise thy heel*; there all the sufferings of Jesus Christ were Prophesied of under that Prophecie. Now I am confident, that for the general part of the *Jews*, they understood no more of that Prophecy to be meant of Christ and his sufferings, than we when we Read in *Ezekiel* and in the *Revelations*, do understand what God will do for his Church in time to come : But now when this Prophecie is fulfill'd, that we find the seed of the Woman is come, and how he hath overcome Principalities and Powers, and how the *Devil* hath opposed him; now we see the meaning of this Prophecy: And now, we can bleis God so much the more for Christ.

Christ is no other than the Lord did in Paradise formerly Prophecie of. And

so divers other Prophecies in the Old Testament ; as, *The Scepter shall not depart from Judah unto Shilo come.* Alas ! none of the Jews almost did understand this : And that *not a bone of Christ should be broken* ; and so I might name you forty such Prophecies : so just as now, The Prophecies that were Prophesied of concerning Christs coming in the Flesh, were very obscure in the Old Testament, but were made clear by the fulfilling of them to us in the New : So the Prophecies of the glorious state of the Church, when *Jerusalem* shall be made as the praise of the whole Earth, they are obscure to us yet, but when it comes to be made clear, the Saints of God will praise and bless God that now they come to enjoy that, that so many years ago was Prophesied of : And therefore comfort your selves in this, when you Read the Prophecies in the Word. ----But certainly when it shall come, it will be a blessed time, and therefore pray for it, give the Lord no rest till he set up *Jerusalem* as the praise of the whole Earth : For then shall the Book of God be opened, and things shall

shall be seen mighty plain when that comes. I will give you one Scripture for that, of the clear opening of things when *Jerusalem* shall be made the praise of the whole Earth. You find in the fourth of the *Revelations* and *vers. 1.* There was a *Door* opened in Heaven, nothing else but a *Door*. But afterwards you find that *Heaven* it self was opened: In the 19. *Chap. vers. 11.* And I saw *Heaven* opened, and behold a white Horse, and he that sat upon him was called faithful and true, &c.

First, A *Door* was opened, and then the *Heaven* of God was opened; Noting that there should be a Progress in the state of the Church; at the first they should have but a little knowledge, but afterwards they should have abundance of knowledge. And in the 11. *Chap. the 19. vers.* And the Temple of God was opened in Heaven, and there was seen in his Temple the Ark of his Testament, &c.

How comes that to pass, for in the time of the Law there was no such opening of the Temple, as to see the Ark of Gods Testament, for that was kept

kept hid: But now, speaking of the glorious times of the Church in the state of the Gospel, the *Temple* of God was opened in Heaven, and there was the Ark of the Testament of God seen, it was made clear. Then the Ark of Gods Testament it was kept hid from the People, that they could not see it in the time of the Law.

But when *Jerusalem* shall be made the praise of the whole Earth, the *Temple* shall be opened, and the Ark shall appear, the word of God shall be made open in the Promises and Prophecies of it: Therefore let us pray and believe, let us believe and pray that this time may be hastened.

The Second

## SERMON.

*On a Fast-Day, at Stepny.*

Octob. 31. 1645.

**I**N the fourth place, the time when *Jerusalem* shall be made the Praise of the whole Earth, what shall be done then? We shall be delivered from all Oppressions, — The *Titles* of the Church made good visibly, — Prophecies and Promises, fulfill'd. — And in the fourth place there shall be a wonderful Confluence of People that shall joyn with the Saints in the way of God's Worship. It's true, now there are but a very few that do joyn to worship God, how little is God known in the World; and *Jesus Christ*, how little is he acknowledged in all the world: if we should divide the World (*as some have*) into thirty parts, we find not  
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above five of those thirty that do so much as acknowledge Jesus Christ, all the other are Heathens at this very day. And then among those that do acknowledge Christ, in the *Grecian Churches*, though he is acknowledged to be Christ the Saviour, yet they are extream ignorant generally. And what a great part of the Christian World hath Popery under it! And among those that make profession of Christ, how few are there that do honour him, and worship him according to his own way! But when this time comes, that *Jerusalem* shall be made the Praise of the whole World, you shall have a mighty Confluence of People; It shall not be said any more, *Little Flock*, *fear not, little, little Flock*, but it shall be a great Flock; and therefore you find in the Book of the *Revelations*, that *Jerusalem*, when it comes to be measured, it is said to be a great City, a mighty Confluence shall be unto the Church: In the 2 of *Daniel*, v. 35. it's said there, (speaking of the Church, as I remember) 'tis by way of resemblance of a Stone; that it should grow great, as a Mountain, and it should fill the whole Earth; there

there should be the generality of the World called in, the fulness of the *Gentiles*, together with the *Jews*; I will not say every one, but generally they shall be called in to the true Worship of Jesus Christ, and to the embracing of the Gospel.-- That Scripture in the sixtieth of *Isa.* ver. 3, 4. and so on, it is remarkable for this. *And the Gentiles shall come to thy light, and Kings to the Brightness of thy Rising: Lift up thine Eyes round about and see; all they gather themselves together, they come to thee: Thy Sons shall come from far, and thy Daughters shall be Nursed at thy side. Then thou shalt see, and flow together, and thine Heart shall fear, and be enlarged, because the abundance of the Sea shall be converted unto thee; the forces of the Gentiles shall come unto thee.* Mariners and those that converse at Sea, they shall be converted unto the Church. 'Tis a Prophecy shewing that the Lord hath a special care of Mariners, that have gone on in wayes of Ignorance, not knowing Christ, and the way of the Gospel; saith he, *Abundance of the Sea shall be converted unto thee.* He doth not mean the waters of the Sea,

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but

but the People that do converse in the Seas, Mariners in the Sea; that they shall even come over Sea to joyn, when they hear the Gospel comes to be let forth in the beauty and Power of it. And so he goes on still further in the 6 vers. *The multitudes of Camels shall cover thee, the Dromedaries of Midian and Ephah, all they from Sheba shall come, they shall bring Gold and Incense, and they shall shew forth the Praises of the Lord.* Read but this sixtieth of *Isaiah*, and you shall find both this of the multitude of People:--- And of abundance of Glory of *Jerusalem* that shall be; which in the very Reading of it you cannot think that this hath been yet fulfill'd since the time of this Prophecy, and therefore is yet to come. --- And so in the 66 of *Isa.* (For this Prophet *Isaiah* is the most Evangelical Prophet, that speaks more of the Glory of the times of the Gospel than any Prophet;) vers. 7, 8. *Before she travell'd, she brought forth, before her pain came, she was delivered of a Man-Child. Who hath heard such a thing? who hath seen such things? shall the Earth be made to bring forth in one day, or shall*



*a Nation be born at once? for as soon as Zion travelled, she brought forth her Children. — Here's the Number, and the Suddenness of it together. It shall be done even in a sudden way.*

That Promise shall be then fulfilled to Christ, wherein the Lord hath said to him, *That he would give unto him the Heathen for his Inheritance, and the uttermost parts of the Earth for his Possession:* Now, though that Promise be made to Jesus Christ, yet the Lord is a great while afore he doth make it good to the uttermost, that he did intend. Well then may we be content to wait for the fulfilling of Promises, when as the Promise that God hath made to his own Son, he is fain to wait for the fulfilling of it. And that's the fourth thing: A great confluence of People shall come into Jerusalem; it shall be a great City.

And then in the fifth place, Where there are multitudes coming in, will there not be a great deal of dross and filthiness? It is usual, that a Church, while it hath but a few, it may continue in some purity; but, let a Church have many to joyn with it, have but any considerable

Number, it usually doth quickly corrupt. There grows a great deal of soyl and filthiness, where there are a Number joyned together. But now, this shall be the Glory of this *Jerusalem*, that though it shall be very great, there shall be a mighty Confluence of People, yet it shall abide in its purity, there shall be a great deal of Purity in the Ordinances that they shall have, and in the Professors that shall joyn together: And for that, we have that Prophecy in the 44. of *Ezek. verse 9.* which is a place by all Divines understood of the state of the Gospel: *Thus saith the Lord God, No Stranger uncircumcised in Heart, nor uncircumcised in flesh, shall enter into my Sanctuary: Not so much as uncircumcised in Heart.*

☞ Mark here; it seems, in the times of the Gospel, a meer outward Profession is not enough; for one to profess himself to worship God, and the like; but if he be uncircumcised in *Heart*, he must not enter.

You will say, How can we know the *Heart*?

It's

It's true, we cannot know the *Heart*, unless it be some way discovered; but if there be any thing to discover wickedness in the *Heart*, such a one in the times of the Gospel must not be received into the Church of God.

☞ And there will be a time of greater discerning than now there is, and therefore you find it in the 21. of *Revel.* where St. *John* doth Prophecie of the New *Jerusalem*, at the last *verse*. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abominations, or maketh a lie: But they which are written in the *Lambs Book of Life*. In no wise, no, no, there's two negatives there, though we in our *English Tongue* make two Negatives to be an Affirmative, yet the Holy Ghost doth not; there shall *not, not, no, in no wise* shall there enter any unclean thing into it.

Now it is apparent by divers things in this *Chapter*, that this must be meant, not of the Glory that there shall be in the highest Heavens, but of some Glory of the Church here: For it is said in the 24. *verse*, That the Nations of them

*which are saved shall walk in the light of it, and the Kings of the Earth do bring their Glory and honour into it.* Now the Kings of the Earth do not bring their Glory and Honour to the highest Heavens; there's no difference between a King, and the poorest and meanest; they must there be stript of all their Robes, and the Kings of the Earth shall bring no more Glory to that, than meaner men. Therefore it must be understood of an Estate here, where the Kings of the Earth do bring their Glory to it.

'Tis very hard to conceive, that it is impossible for any Hypocrite to get in; yet the Scripture speaks so as it shall not be ordinary for an Hypocrite to get in. Indeed, in the state of the Church as hitherto it hath been, or as yet it is, there are abundance of Hypocrites; and therefore that's no Argument against labouring to cleanse the Church from prophane ones: to say, Why the best of all have those that are Hypocrites. Though it's true, yet when men do some way or other discover themselves to be Hypocrites, they must not be received into the Church.

But

But now here's the Question, Whether there should be any but those that should give such Testimony of Godliness, as may appear to the judgments of men to be so; And if once they appear to be otherwise, they should be cast out of the Church.

This must be a certain Rule; those that ought to be cast out, if they were in, they must not be received in, if now they were to be received. If no Prophane one but must be cast out, if they were got into the Church, when they appear to be so; why then certainly they are not to be taken in, appearing to be prophane.

We are now to labour what we can to come as near to that glorious *Jerusalem* as we are able: We are now to labour to promote the condition that the Church shall be in then; but we cannot expect for to have it yet, till the Lord doth put *another Spirit upon men than hitherto*. Therefore when God intends to make *Jerusalem* as the Praise of the whole Earth, there will be certainly *another Spirit upon men, than yet there is for the present*.

There

Therefore in the sixth place, the Gifts and Graces of the Saints shall be exceedingly raised and enlarged. Those that are now poor, and low, and mean, shall be then very much enlarged and raised. For that take these Scriptures; *Isa. 65. 20.* *There shall be no more thence an Infant of dayes, nor an Old Man that hath not filled his dayes; For the Child shall die an hundred years old, but the Sinner being an hundred Years old, shall be accursed.* This apparently speaks of an Estate in this World: But now the meaning is this; *That there shall thence be no more an Infant of Dayes*; that is, those that are weak, shall be raised to a very high pitch of Ability and Understanding; even Young ones shall be raised very high, to have the understanding of men in them; and so proportionably the gifts of the Saints shall be raised in that time. And in the 12. *Zech. 8* verse, there it's more clear. *In that day shall the Lord defend the Inhabitants of Jerusalem, and he that is feeble among them at that day, shall be as David, and the House of David shall be as God, as the Angel of the Lord before them.* Mark,  
he

he that is feeble shall be as *David*, at that day, and the House of *David* shall be even as an Angel of God. Those that are weak Christians, yet at that day, when the Lord shall set up *Jerusalem* as the praise of the whole Earth, weak Christians shall be as *David*, and he that is strong shall be as an Angel of God. Now I would but know when was this? what time was this? was this ever in the time of the Gospel? I verily believe the times of the Gospel are as glorious at this day, as ever they were since the Apostles days, in regard of the graces of Gods Spirit. There is as clear *Revelations* of Christ, and as strange workings of the Graces of Gods Spirit in the generality, (I must except those that are eminent, as the Apostles, and those that had miraculous and extraordinary gifts; but to speak of the generality of Christians,) they have as much knowledg of Jesus Christ, and the wayes of Christ, as ever any; yet can we say now that even strong Christians are like *David*? If we should examine and see what *David* was, how short should we come? where have we almost any that may parallel with *David*?

*David?* but there is a Prophecy that the feeble shall be like *David*, and the strong ones shall be like the Angel of God. In the forty fifth *Psalms*, there the Church is described : *The Cloathing of the Kings Daughter is of wrought Gold, and she shall be brought unto the King in Rayment of Needle-work.* Which is but to signifie the excellent Gifts and Graces of the Saints ; that they shall be cloathed, as it were, with their Gifts, as *Princes Daughters* that have such Cloathing. And *Revel. 22. 3, 4.* there's a Prophecy that they shall continually stand before the Lord, and serve him night and day ; they shall be unwearied in the service of the Lord, they shall serve him night and day. Now you are quickly tired, a little time in the worship of God doth tire you ; but there is a time coming, when the Saints shall be so strengthened with the Gifts and Graces of the Spirit of God, as they shall be able to serve him night and day.

The seventh thing that shall be done, when *Jerusalem* shall be raised, as the praise of the whole Earth ; it shall be the glorious presence of Christ that shall be



be amongst them. I say, *the Glorious presence of Christ*; I do not say, *the Personal presence of Christ in his Body*; for that would require arguing and much dispute; therefore we meddle not with it: But that there shall be a more glorious presence of Jesus Christ in his Churches, than yet hath been: That the Scripture seems to be clear enough in: As in the 21. Revel. verse 22. *And I saw no Temple therein, (that was, in the New Jerulalem:)* For the Lord God Almighty, and the Lamb are the Temple of it: *And the City had no need of the Sun, neither of the Moon to shine in it; for the Glory of God did lighten it, and the Lamb is the light thereof.* That is, there should not be such need of help as now there is, either from Creatures, or Ordinances, in comparison; for the Lord God shall be the light of that place, and the Lamb shall be instead of the Temple. In the 2 Pet. 1. 19. compared with the Rev. 2. 28. There is very much to give light to this, and yet that we are not able to understand thoroughly the meaning of it: *We have also (saith he) a more sure word of Prophecy, where-*

unto you do well that you take heed, as unto a light that shineth in a dark place, until the day dawn, and the Day-star arise in your Hearts. This more sure word of Prophecy, he means certainly the Scriptures that we have, and the way of Gods revealing himself there: *You do well to take heed*, (saith he unto them) *Untill the Day dawn, and the Day-star arise in your Hearts.* He seems to speak here, of another manner of manifestation of light from God, that shall be besides that sure Word of Prophecy; that is, *the Day-star rising in their Hearts.* Now compare this with the 2. Revel. and the 28. There is promised to such as do overcome in Antichristian times, that at length the Lord will give unto them the morning Star. Now these two being compared together, may cause us thus much to see, that there certainly shall be some further Presence of Christ among the Saints, than in former times hath been: For *Christ*, he is the morning Star, and God will give them the morning star; that is, he will give them Christ; the Presence of Christ shall arise in the Hearts of the Saints in another way

way than formerly; for they were Godly to whom this morning Star is promised; but if you continue to be Godly, and to overcome in the Anti-christian time, you shall have this blessing, *you shall have the morning Star*: They had Christ to justify them, and to sanctify them. But they were promised to have Christ yet further, in another more high and glorious presence of his, to be as a morning Star arising in their Hearts.

And in the 33 of *Isa. v. 17.* there it's promised to them that are upright, that they should see the King in his Glory. *Thine eyes shall see the King in his beauty.* The Promise is made to those that are described in the 15. *vers.* Jesus Christ, the King, that was so much desired in former times, shall appear in his beauty and glory unto them. And in the 102. *Psam* there's a clear Prophecy of this Estate of *Jerusalem*, when the Lord shall make it the praise of the whole Earth. *Thou shalt arise, and have mercy upon Zion, for the time to favour her, yea the set time is come, vers. 16.* But in the 15. *vers.* *So the Heathen shall*  
fear

*fear the Name of the Lord, and all the Kings of the Earth thy Glory. When the Lord shall build up Zion, he shall appear in his Glory.* There will be a glorious appearing, when God shall come to build up *Zion*, and make *Jerusalem* as the Praise of the whole Earth. God hath appeared gloriously in all his works in former times ; but this great work is the greatest next the sending of his Son into the World, to be made flesh ; It is the greatest that ever was done ; the building up of *Zion*, *Then God shall appear in his Glory.* When the Marriage of the Saints shall be, the new *Jerusalem*, that is, the Spouse of Christ. As Parents do use to put on their best Garments, in the time when they marry their Children ; so in the time when the Lord shall raise *Jerusalem*, thus it shall be, as a great Marriage-day of the Church to Christ. *Now there is a Marriage of particular Souls to Christ ;* but then there shall be a glorious Marriage of the *Universal Church* to Jesus Christ, as in a Body ; and then the Lord shall appear in his Glory : There shall be a more glorious presence of God and Jesus Christ

Christ with the Saints, than yet we have had.

The eighth thing, That there shall be when *Jerusalem* shall be set up as the praise of the whole Earth, *Powerful Godliness*, and the Saints shall be honoured in the World. As they have been trampled under feet, and disgraced, and vilified in the World; So when this time shall come, they shall be honoured in the World, and their Enemies shall stoop to them. We have a great many Scriptures that tend that way. In the 49. of *Isa. v. 23*. You may Read there how the Enemies shall come and stoop to the Saints, that did despise them before. And so in the 3d. *Revel. vers. 9*. Those that hated them shall come and bow unto them. *I will make them of the Synagogue of Satan, which say, they are Jews and are not, but do lie; Behold I will make them to come and worship before thy feet, and to know that I have loved thee.* They will not own them now, but God hath his time to make wicked and ungodly men, to come and acknowledge that these are the beloved ones of the Lord, verily these are the *Servants*,

yea they are the Children of the most high God. And more specially those Scriptures that you have in the Prophecy of *Isaiah*, Chap. 60. 6. and to *vers.* 13. *V. 6. The Multitude of Camels shall cover thee, the Dromedaries of Midian and Ephah: all they from Sheba shall come, they shall bring Gold and Incense, and they shall shew forth the praise of the Lord. All the Flocks of Kedar shall be gathered together unto thee, the Rams of Nebaioth shall minister unto thee. And vers. 13. The glory of Lebanon shall come unto thee, the Fir-Tree, the Pine-Tree, and the Box together, to beautifie the place of my Sanctuary, and I will make the place of my feet glorious.* Mark, The Church it is the place of Gods feet: It's under God, but the Lord hath his time to make it glorious *before all the world*: For if you speak of the *Spiritual* glory of it, so it is so glorious now. Gods Church it was always glorious spiritually before God, and was the most glorious Object that God had to view in the World: But here's a promise that he will make it glorious before others. *Vers. 14.*  
*The*

*The Sons also of them that afflicted thee, shall come bending unto thee, and all they that despised thee, shall bow themselves down at the Soles of thy feet, and they shall call thee, The City of the Lord; the Zion of the Holy one of Israel. It may be they called them before nick names; they call'd you Hypocrites, and you were they that made such a show of Religion, but you were a company of proud People that would seem to be holier than other men; But now they shall call thee the City of the Lord, and the Zion of the Holy one of Israel. And vers. 15. Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an Eternal Excellency, a Joy of many Generations.*

*This is not spoken only unto Godly men, personally and particularly, but to Godly men as in a Society, as in the Church; they shall be made an Eternal Excellency, and a Joy of many Generations.*

*And again, for the 9. of Zech. v. 16. And the Lord their God shall save them, in that day, as the Flock of his People :*

For they shall be as the stones of a Crown lifted up, as an Ensign upon his Land. They shall be as the stones of a Crown lifted up: This shews the Excellent glory that shall be put upon the Saints: Now they are as stones in the dirt; but then they shall be as the stones in a Crown that's lifted up. And so in the 12. Chap. vers. 5. *And the Governours of Judah shall say in their hearts, The Inhabitants of Jerusalem, shall be my strength in the Lord of Hosts their God.* It is not, *shall be*, that's in another Character, and they in that Jerusalem, they shall be honoured by the Governours of Judah; *And the Governours of Judah shall say, well, our strength it is in the Inhabitants of this Jerusalem; In the Lord of hosts their God; We accounted them before but as Schismatics and precise Fools, but we see that God is with them. And the Governours of Judah shall say, Our strength is in the Inhabitants of Jerusalem, in the Lord of Hosts their God.* This will be a blessed time, when Governours shall acknowledge the Saints to be those that the Lord doth own; and they shall acknowledge the very strength of a Nation



Nation to consist in the Saints: They shall see that the Saints have a propriety in God beyond others; there is such a time a coming, however they be despised now. In the third of *Mal. v. 3.* The Lord makes a promise that he will gather up his Jewels, and there shall be a time when there shall be a known difference between him that feareth God and him that feareth him not; The Saints of God are compared to Jewels that lie in the dirt, and Swine trampling upon the Jewels, but there is a time that the Lord will gather up these Jewels, and at that day there shall be known a difference between him that feareth God, and him that feareth him not: this time is coming, and this is the time that my Text speaks of, that we should give the Lord no rest untill he make *Jerusalem* thus: Certainly when this is, it will be the praise of the whole Earth.

The Ninth thing is, when *Jerusalem* shall be made the praise of the whole Earth, it will be made a quiet Habitation; there shall be a blessed Union of the Church, then shall divisions be taken away; Now that that hinders the

beauty of the Church; and of the Saints,  
 and doth exceedingly darken their beauty,  
 it is their Divisions: were it that the  
 Saints of God could live in union one  
 with another, and so grow up in holiness,  
 they would be a great deal more  
 beautiful in their conversations: *My  
 beloved is one, and the Daughters saw  
 her and blessed her.* But the divisions  
 and contentions that there are among  
 the Churches, do exceedingly take away  
 the beauty and glory of them; and therefore  
 they are not now the praise of the  
 places where they live; but many times  
 they make themselves the scorn of the  
 places; but there is a time a coming  
 that this Spirit of division shall be taken  
 away from among the Saints, you will  
 say, that will be a blessed time indeed:  
 I'll give you two or three Scriptures that  
 are very observable for this; In the 11.  
 of *Isa. vers. 13.* There's the first promise  
 of *Union* that there shall be among  
 the Churches. *The envy also of Ephraim  
 shall depart, and the adversaries  
 of Judah shall be cut off; Ephraim shall  
 not envy Judah, and Judah shall not vex  
 Ephraim.* Now ordinarily in Scripture,  
Ephraim

*Ephraim* and *Judah* is made Typical of the Churches, there was a great deal of contention between *Ephraim* and *Judah*, one envying another: Now this Prophecy is not yet fulfill'd; for we never Read of *Ephraim*, (that is) the ten Tribes and *Judah* were joyned in that near League and Union one with another, as yet: For the ten Tribes were carried Captive, and never returned; *Judah* indeed was carried Captive and they did return, but not the ten Tribes. Therefore it is spoken of an Estate of the Church afterwards: Though my Church shall be in after times, the times of the Gospel, like *Ephraim* and *Judah*, one envying another, I'll take away their envy, they shall not envy, but they shall love one another, and joyn one with another. *Ephraim shall not envy Judah, and Judah shall not vex Ephraim.* --- And then another Prophecy is, in the 14. *Zech. vers. 9. And the Lord shall be King over all the Earth; in that day, shall there be one Lord, and his Name one:* It's true, all of us that are Christians, we acknowledge but one Lord; but we call him by *divers Names*, and one  
F 4                      faith,

saith, This is his mind, and another saith, the other is his mind ; but saith he, In that day as there shall be but one Lord, *so his Name shall be but one.* There shall not be those different apprehensions of Christ as now there are, but Christians shall generally joyn together in one. There shall not be such opinions to divide Christians one from another as now there are, there shall be but one Lord, and his Name shall be but one. — And a further Prophecy which is very remarkable, is in the third of *Zeph. v. 9.* *For then will I turn to the People a pure Language, that they may all call upon the Name of the Lord, to serve him with one consent.* In the Original it is, with one *Shoulder*; now how do Christians shoulder one another, and push one another by the shoulder as it were, opposing one another what they can ; but then they shall joyn their shoulders together, and all shall be but as one shoulder : they shall serve the Lord with one shoulder, with one consent ; their hearts shall joyn in one, and then their strength shall joyn together : Now this is that that shall be done, when the

the Lord shall make *Jerusalem* as the praise of the whole Earth; you that mind the Lord, and the things of his glory, give him no rest untill he do establish this that he hath promised, and make *Jerusalem* the praise of the whole Earth.

In the tenth place, there shall be a great change of things in the world at that time, a great change in the whole frame of the creation of Heaven and Earth: And I think verily that place in the eighth of the *Romans*, (and there is ground for it, why we should think so) is meant of this time. *Vers. 20, 21.* For the earnest expectation of the creature, waiteth for the manifestation of the Sons of God; For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, because the creature it self also shall be delivered from the bondage of corruption, into the glorious liberty of the Children of God. For we know that the whole Creation groaneth, and travelleth in pain together until now. And not only they, but our selves also, which have the first fruits of the Spirit:  
Even

*Even we our selves groan within our selves, waiting for the Adoption, to wit, the redemption of our Bodies.*

Now that this should be then, in such an Estate of the Church in this World, this is the Reason: Either you must grant it to be so, or otherwise you must grant that after the day of Judgment, in the state of glory that the Saints shall have, ( which Divines generally say shall be in Heaven ) you must grant that then there shall be the continuance of all the Creatures as now they are, and that the Saints must live here: Now that is hardly granted by any Divines.

But this speaks of the whole Creation to be delivered from their bondage, and to come to partake of the benefit of the Adoption of the Sons of God: That is, at that time when the Adoption of the Sons of God shall appear gloriously, that there shall be such a change in all the Creatures, that they shall be restored to the first perfection, that they had in the state of Innocency: They groan to be delivered from the bondage, surely they do not groan to be Annihilated and turned into nothing: Therefore

fore there is a time for the Heavens, and Earth, and Sea, and Plants, and Beasts to be in another condition than now they are.

And to say that this shall be at the day of Judgment, or after, few Divines have thought: But this is spoken of a time when all the Creatures in this world shall have a mighty change put upon them. And to that end, the Scripture likewise in the 2 of *Peter* the 3<sup>d</sup>. Chap. though one would think (in the Reading of it) if you did not mark it thoroughly, that it should be meant at the day of Judgment; but if you observe it thoroughly, it seems to be spoken of a great change, that there shall be when the creatures shall be delivered from bondage. In the 10. vers. *But the day of the Lord will come as a Thief in the night, in the which the Heavens shall pass away with a great noise, and the Elements shall melt with fervent heat, the Earth also and the works that are therein, shall be burnt up; and now observe the 13. vers. Nevertheless we according to his promise, look for new Heavens and new Earth wherein dwelleth Righte-*

*Righteousness..* There shall be a mighty change in the world by Fire, or some other way, and so as all things shall seem as if they were brought into nothing; but saith the Apostle by the Holy Ghost, *We according to his promise look for new Heavens and a new Earth wherein dwelleth Righteousness:* Now suppose all the world were dissolved, how new Heavens and a new Earth then? shall the Saints after the day of Judgment have a new Earth, and live upon the Earth here? This I suppose you would think to be but a very strange Doctrine; But now this is such a change of things as shall have *New Earth*, as well as *New Heavens*, and this is according to the promise; now what promise have we in all the *Book of God* that this hath reference to?

I find all Divines referr it to the 65. of *Isa.* For you have no other Scripture that you can refer this promise to in the 17. vers. *For behold, I create new Heavens and a new Earth, and the former shall not be remembred nor come into mind. But be ye glad and rejoyce for ever in that which I create, for behold,*



*I create Jerusalem a rejoycing, and her People a Joy.* So that this Scripture in *Peter*, though in some passages of it may seem to referr to the great day of Judgment, yet compared with *Isa.* out of which it is taken, it appears to be but a very comment upon my Text: and I find generally, Interpreters do Interpret this of *Isa.* to be meant of the Church of God in this World. And so by comparing one Scripture with another, we may find out much truth. And besides, the Prophets did Prophecie very little about the Eternal life after the day of Judgment, though something there was about it, but very little in comparison, and therefore we have a great deal of Reason to think it to be meant concerning this time of this new *Jerusalem*, when God shall make it to be the praise of the whole Earth.

Lastly, This shall add to the beauty of this new *Jerusalem*, that Prosperity shall do it no hurt; and therefore as I remember in the 4th. of the *Revelat.* the state of the Church in this time is compared to an *Eagle*: there were four Beasts, the first like a *Lyon*, the second like a *Calf*, the third was like a *Man*,  
and

and the fourth was like a *Flying-Eagle*: Noting the four states of the Church, and the last shall be as an *Eagle*, that is, they shall be lifted above all these outward things: At first, when the Church was raised from persecution in *Constantines* time, the History of those times tells us, that there was a voice heard in the Air, *To day is Poyson poured into the Church*; It was at that time when *Constantine* did endow the Church with great Endowments; and we find it now, that we have weak stomachs, and are not able to bear much prosperity, and therefore God hath thought it rather fit to keep his Church low; but when that day comes, for *Jerusalem* to be made the praise of the whole Earth, there shall be no fear of hurt from prosperity; *For Christ shall be all in all to them*: There shall be a more immediate enjoyment of God, and that will keep them from taking hurt by what they have in the creature.

Now let's put all these together, and see what a glorious condition the Saints shall be in: surely, when all these things shall be fulfilled, then you must needs say, that *Jerusalem* will be made a praise in the whole Earth. That is, First,

First, When there shall be a Resurrection, a new creation, a new world, when all Tears shall be wip'd away, when all wicked men shall be kept under. When the Church shall appear to be the pleasant Portion of God, his Inheritance, his dearly Beloved, his Glory, and when all Promises that have been made to them, and all Prophecies of their glory shall be fulfilled; when there shall be a wonderful confluence of the Nations, *Jews and Gentiles* to them, and yet there shall be a great deal of purity in ordinances, there shall not be filth among them as now there is. And the gifts and graces of the Saints shall be mightily enlarged and raised, when there shall be a glorious presence of the Father and of Jesus Christ with them, when Godliness, and the Saints shall be honoured in the World as much as it is condemn'd, when there shall be a blessed Union among all the Churches, when there shall be a mighty change of the creatures, and when there shall be no fear of any danger, of any hurt by any Prosperity that they shall enjoy: surely then will *Jerusalem* be made a praise of the whole Earth. Therefore let the Saints give  
the

the Lord no rest until *Jerusalem* be thus made as the praise of the whole Earth.

You will say, are these things so, are they so indeed? This may seem to be very strange, and a strange point to some of you: But in former times, it was not so accounted: those that are learned will find that *Lactantius*, 17. Book, 18. 23, 24. *Chapters*, spends them almost all upon this Argument, and he speaks of very strange things, which I am loath to mention, (It may be he might go too far) and he liv'd about 1300. Years ago. —But *Justin Martyr* (that was long before him, for he was but thirty Years after *John* the Disciple) speaking about this point that I am speaking of. I, and all that are Christians of the Orthodox Faith hold this, that there is such a time a coming, of a glorious condition of the Church; —I know that this hath been abused by those that they account *Millenaries*; there were some that did abuse this Doctrine, and made the glory of the Church to consist in fleshly pleasures, (and the like) and so they were condemn'd. But I make the glory especially to consist in Spiritual good, yet so as it shall

shall appear to all the World. And I find some Expressions in the *Revelations*, where the Holy Ghost speaks of this, of Christs coming to appear in this glorious manner; he hath another manner of phrase to exprels it, than I find in all the Book of God, when other things are spoken of. In the 19. of the *Revel. v. 9.* He had spoken before of the Kingdom of Christ. *And he saith unto me, Write, blessed are they which are called unto the Marriage Supper of the Lamb. And he saith unto me, These are the true sayings of God.* Are there any false sayings of God? It were blasphemy to think so; one would think that if he did but say, these are the sayings of God, it were enough; or these are true sayings: But to make it sure that we may believe it, *These are the true sayings of God.*

Not only the sayings, but the True sayings of God.

Now if you say, How can these things be?

To that I answer as in the eighth of *Zech. v. 6.* Thus saith the Lord of Hosts, if it be marvellous in the Eyes of the Remnant of this People in these days, should it

*also be marvellous in my Eyes (saith the Lord of Hosts ; )* It's marvellous in your Eyes, should it therefore be marvellous in my Eyes? I am the Lord of Hosts! We may be ready to think these things cannot be; But the Lord intends to put forth an Almighty power in bringing this to pass, and it is that that is much in the heart of God to do.

These things, the nearer the time comes, the more they will be known, and therefore I think it very useful at some time or other, that people should be acquainted; only Ministers had need have a Spirit of sobriety and moderation, because not yet being fulfill'd they are not thoroughly understood, and therefore we must not dare to be too bold in our guessing at things that are not clear: But such things as appear clearly, so as we may see there is footing for, we should exercise our selves in, and labour to make others acquainted with.

But now, If you ask me when shall these things be? when shall *Jerusalem* be made the praise of the whole Earth? I Answer thus:

THE

## The Third

## S E R M O N.

**I**T's very hard to determine the particular time ; but surely at the end of Antichrist's Reign it must be : And how long Antichrist shall reign, that we know certainly ; only the difficulty is to reckon the very time of the beginning of his Reign : I say, how long his Reign shall last, we have certain knowledge of that, that Antichrist shall reign for 1260 Years. And we have such Parallel Scriptures for this, that there is nothing more evident than it is ; and generally Divines agree upon it.

Those two Scriptures in the Book of the *Revelations* are sufficient, especially compared with some in *Danici. Rev. 11. 2, 3. The Court which is without the Temple leave out, and measure it not ; for it is*

given unto the Gentiles, and the Holy City (which is the Church) shall they tread under feet forty two Months. And I will give power unto my two Witnesses, and they shall Prophecie a thousand two hundred and threescore dayes cloathed in Sackcloth. Now these forty two Months, and one thousand two hundred and threescore dayes, will come to the same, that is, a day for a year, wherein the Church should be under the power of Antichrist.

And he saith, two Witnesses; not as if he meant only two men, but because by two or three witnesses every thing is established. But the Spirit of God means by the witnesses (whatever they are) those that shall witness to his Truth in the true Church of God, in all places of the World, those that witness to his truth: *They shall prophecie in Sack-cloth*: that is, in a mourning condition, they shall go on in their witness for 1260 dayes, 1260 years.---And so in the 12 of the *Revelations*, there we read of the woman (by which the Church is set out) that fled into the Wilderness, where she had her place prepared of God, that they should feed her there, even 1260 dayes.



dayes. The Holy Ghost falls upon this number, which is 1260 years.

Now all the difficulty is about the beginning of this 1260 dayes; that is, when Antichrist did prevail, and when the Church was driven into the Wilderness.

I find generally, those that make a computation of the Reign of Anti-Christ, they pitch it upon two Periods; either upon such a time as will be ended within a very few years, as Mr. *Brightman* and others; he thinks it will be ended so as that the beginning of these dayes will be a matter of five or six years hence.----And others in the year 1666. But there is another computation of those that think Anti-Christ did not begin to reign so soon, and they conceive it will be a matter of two hundred, or more years before the beginning of these times. But I think God hath not left it fully clear to determine about the time, only this, God by his strange kind of workings among us, doth seem as if he were hastening of the time, as if it were near at hand.

Wherefore then, we leave all uncertainties, and come to shew you what use you are to make of what hath been said about this time, of *Jerusalems* being made the praise of the whole Earth.

*Use.* The first is, the consideration of this, that God hath his time to bring his Church to be in such a glorious condition here in this World, this should be a great incitement to us all to come in and embrace Jesus Christ, to be Godly ;  
 ——— Why, because the Lord intends to glorifie himself so much in the Church ;  
 ——— and though I dare not tell you the time, yet there's nothing to the contrary but that it's possible it may be in your dayes, that you may live to see these times : or if you should not live, yet in the 12 of *Daniel* we read of a Resurrection that should be at that time ;  
 However, when we do but think that there is a time that Jesus Christ shall be honoured in the World, and Godliness shall be had in high esteem in the World, it's a mighty Argument to cause man and woman to come in and imbrace Religion.  
 ---- But if it should prove to be in your days, as nothing appears to the contrary,  
 but

but many probabilities there are for it ; it would go very hard with you, if so be these times should come upon you un-awares, and you not found to be Godly : For the Scripture speaks most dreadfully against those that have liv'd in the places where Christian Religion hath been known, and yet have been naught and ungodly, and these times found them so : ---- After these times were described to John in the Book of the Revelations, then saith he in the 21 Chap. 8. *vers.* *But the fearful, and Unbelieving, and the Abominable, and Murderers, and Whoremongers, and Sorcerers, and Idolaters, and all Lyars shall have their part in the Lake which burneth with Fire and Brimstone ; which is the second Death.*

Mark, The very *Fearful* and *Unbelieving* ; and I take it, the Reason why the *Fearful* and *Unbelieving* are here placed among these notorious Sinners, it is because that in the time that Anti-Christ shall prevail, many out of fear of trouble and danger shall deny the truth, and cleave to the Antichristian Party, and because they see things go very hardly with the Godly Party, they will

forſake them through their Unbelief; and therefore they are reckoned in among the notorious vile ſinners, and the rather becauſe that *a little before this time ſhall come*;

☞ *There will be a great tryal and hour of Temptation.* Men will be put to it to be tryed what they are, whether they have faith in the Word, or not, or whether they have courage for God, or not.

Now therefore, becauſe God intends to put men to the tryal a little before theſe times come, (therefore he ſaith,) *The fearful and unbelieving*; he reckons up them among the notorious Sinners: as if the Lord ſhould ſay; When I am about to ſet up this new *Jeruſalem*, there will come a time of tryal, and abundance of you that made fair Profeſſions, while you met with ſome evils and troubles, through your fear and unbelief you will forſake my cauſe, and will rather cleave to them. But know, you ſhall have your Portion in the Lake of Fire and Brimſtone, which is the ſecond death. --- And ſo in the *22 Revelations*; there the Holy Ghoſt ſpeaks of men that

that are *unjust*, when this time shall come, and faith he, *He that is unjust, let him be unjust still, he which is filthy, let him be filthy still*: If men will go on in their Injustice and Filthiness, let them go, faith God, I intend not now to work further upon them; but as these times shall meet with them, so it shall be with them to all Eternity.

The nearer the approaching of these times, the less will wicked men be wrought upon: Therefore now let us come in, and embrace the truth; for this truth that is preached to you, and the works of God that you are put upon, they will be honoured one day; we love to be of the strongest side, the side that will prevail, we love to joyn unto it: Certainly the side of Godliness, and the truths of Christianity is of the side that will prevail one day, and therefore come in and joyn with them: Though it's true, there are many things now that seem to darken Religion, but certainly Religion is getting up in the World; though the Devil doth bestir him as much as ever he did since he was a Devil, to darken Religion, and the  
Glory

Glory of it in the World, yet certainly Religion is getting up, and it will prevail. Take heed you be not like the five foolish Virgins, which I find divers do apply to this very time when the Bridegroom shall come, when Christ shall come in his glory to set up *Jerusalem* as the praise of the whole Earth, that then the wise Virgins shall enter in with him, and be partaker of the glory of the times; but the foolish Virgins shall knock at the door, saying, *Lord, Lord, open to us*, but he shall say, *I know you not, depart, ye workers of Iniquity*. You that make but a meer out-side of Religion; and have but a formal profession of Religion, you have Lamps but you have no Oyl in your Lamps burning, when Christ shall come, you shall be shut out, and not be Partakers of the glorious *Jerusalem*, that shall be made the Praise of the whole Earth.

And likewise this is a great Argument to move you to bring up your Children in Godliness, and to instruct them in the wayes of Godliness; because if you should not live to it, yet your Children may: Therefore labour to infuse what you can, the knowledge of Christ into them

them now betimes, that so they may partake of those glorious things that are spoken of in the Word.

But Secondly, Is there a time that *Jerusalem* shall be made as the Praise of the whole Earth? let us be willing to mourn with *Jerusalem* while it is in a mourning condition, and be willing to suffer for Jesus Christ a while, seeing there is a time that all sorrows shall be turned into Joy, and all Sufferings shall be done away, and wherein the Saints shall be all honoured and recompensed abundantly. In the eleventh of the *Revelations* you find, that the Witnesses were to prophesie in Sackcloth, in a mourning condition, for a long time. It can't be meant of two men, because they were to prophesie 1260 Years; but what made them go on in that mournful condition? they did believe this time.

Therefore in the 12. *verse* you shall find how they that had prophesied in Sackcloth for so long a time, they were slain a little before this time came, and for three years and an half together, there was a slaughter made of them; and the Text saith, *After three dayes and an half,* that is, three years and an half, *the Spirit*  
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of life from God entred into them ; and they stood upon their feet ; and great fear fell upon them which saw them ; and they heard a great voice from Heaven, saying unto them, Come up hither. And they ascended up to Heaven in a Cloud, and their Enemies beheld them. They were mightily honoured before their Enemies : Those that had been prophesying in Sackcloth, and were willing to suffer for Christ for a long time, now they were called up, and honoured before their very Enemies. Let us be willing to suffer, and that will be an evidence that we shall rejoyce with this new Jerusalem, when it shall come to be made the Praise of the whole Earth.

So in the 66 of *Isa. v. 10.* Rejoyce ye with Jerusalem, and be glad with her, all ye that love her, rejoyce for joy with her, all ye that mourn for her. All that mourn'd for Jerusalem when the glory of it was darkened, shall come and rejoyce with Jerusalem, when Jerusalem shall be made as the praise of the whole Earth.—— And the very Book of the Revelations is written on purpose for to encourage the Saints to be willing to suffer all the time of Anti-Christ's Reiga. And



And hence it hath been, that in the time that Antichrist hath Reign'd, there hath been so little known of the Book of the *Revelations*, because it hath been applied only in a metaphorical way, and all the glory hath been interpreted of the glory of Heaven : Because, I say, there hath been a darkness on the face of the Earth in the time of Antichrist's prevailing. And it hath been the care of Antichrist to darken this, and to keep under the Saints, and to make them suffer very hard and grievous things. But, as I remember, I have read of *Caius* the Emperour; that when *Agrippa* had spoken for him before he was Emperour, and suffered for his sake; after *Caius* came to be Emperour, he put a Chain of Gold about his Neck, and gave it him, just as heavy as his Iron Chain had been before. So, look what any one suffers for Jesus Christ now, before he comes to take this Kingdom to himself, before the time comes when the voice shall be heard from Heaven, saying, *The Kingdoms of the Earth are become the Lords, and his Christs, and he shall reign for ever*; I say, look what measure of sufferings any have for Christ now, Christ will

will put a Chain of Gold upon them as heavy as ever their Sufferings were.

And especially now we had need prepare for Sufferings, if it should prove that this time be at hand ; for we find that a little before this glorious time there's like to be as great Sufferings to the People of God as at any time ; as in the 11 of the *Revelations*, where it's spoken of the Witnesse prophesying in Sackcloth, they prophesied for 1260 Years. But they were not *slain* until three Years and a half before this glorious time was risen, and then they were *slain*. So that immediately before the time that Christ shall come and appear in his Glory, there will be greater Sufferings unto his Churches than there were in former times ; for you find, that just upon their slaying, that they were call'd up to Heaven. *And the seventh Trumpet sounded presently after, and there were great voices in Heaven, saying, The Kingdoms of this World are become the Kingdoms of our Lord, and of his Christ ; and he shall reign for ever and ever.*

As if the Holy Ghost should say,  
Now all sufferings are done with all,  
and now the Kingdoms of the World are  
become the Kingdoms of the Lord, and  
his Christ; and he shall reign for ever  
and ever.

*And the four and twenty Elders  
which sat before God on their Seats,  
fell upon their faces, and worshipped God,  
saying, We give thee thanks, O Lord God  
Almighty, which art, and wast, and art  
to come; because thou hast taken to thee  
thy great power, and hast reigned:  
Whereas before men had power, now  
God hath taken his great power to  
himself.*

☞ This follows presently upon it,  
which is a very great Argu-  
ment why thole Witnesses *The Witness-*  
are not yet slain, because *ses not yet*  
immediately upon their be- *slain.*  
ing slain there should follow such strange  
things as these are. And then the King-  
doms of the Earth should be the Lords,  
and his Christs.

You will say, Are they not now?

No

No certainly, not so as then, in that we do not see such an eminency of Christs taking the Kingdoms of the Earth, now more than formerly; and I say, this is an evident Argument that the Witnesses are not slain.

In the 12 of *Daniel*, there you have a Prophecy of the same times that we have here. But mark how he begins this Prophecy; there, saith he, in the 1 *vers.* *And at that time shall Michael stand up, the great Prince which standeth for the Children of thy People, and there shall be a time of trouble, such as never was since there was a Nation, even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the Book.* Though the time of trouble without be great, such as never was the like, yet these that are written in the Book shall be delivered. And so he goes on, describing the glorious condition of the Church of God as it shall be: I spake something to that in the opening of the *Glory* of this new *Jerusalem*, and shewed you, that it could not be meant there of the *Glory* of Heaven; but of the *Glory*

glory of the Church here that should be upon the Earth.

And then in the 3<sup>d</sup>. of *Revel. vers.* 10, we Read of an hour of Temptation that should be throughout the face of the Earth; there is a time of Temptation that shall go quite through the whole world, and whether yet this is come upon us, doth not certainly appear, and therefore let the consideration of this prepare us for suffering before hand. For God will cause sufferings to try men, who are true and will cleave to him, and who are not, but will desert him: And so I remember *Lactantius* (the former Author quoted) he speaks as clearly of this, as if so be that he did live and had seen it: saith he, A little before these times, times wil grow so evil in comparison of the times that we live in now, in which wickedness one would think were grown to the greatest height that possibly could be, yet in comparison of these, there shall come such evil times just before this glorious time of the Church, as our times may be accounted Golden and Happy times in respect of those sad times; for, saith he, good men they shall be a prey to

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wicked men, and they shall be in contempt and poverty ; all right among men shall be confounded, all Law shall perish, and no man shall know what's his own ; things shall be in such a cumbustion and confusion that no Law shall prevail, and no man shall know what's his own ; this shall be a little before (saith he) the glorious state of the Church wherein Christ shall appear : Now if he could say so, so long before, certainly none then having Scripture so suitable to it, have cause to fear that yet we may live to meet with very hard things.

✎ Although it will be but short, that's the comfort ; if there should be great sufferings just before the day break, and it should be darker than it was, yet it will continue but a while, three Years and an half will be the most : But the times of the great sufferings of the Church before *Jerusalem* is to be made the praise of the whole Earth, these three Years and a half will put men so to it, that if they have not true grace they will fall off.

The Administration of Gods Provi-  
dences are very strange, we have had  
thoughts

thoughts that all had been blowing over, that we should have liv'd in safety and peace, but clouds gather still: And though the former clouds seem'd in some measure to be gone, yet new clouds are gathering, and therefore it's wisdom for the People of God, that fear God and look into his Word, to see what God hath made known in his Word; I say it's their wisdom to prepare for the hardest that possibly can come: That they may be bright, and made white with all the troubles that they meet with, and be not among them that shall not be found written in the Book, and so to be cast out of all the good of this *Jerusalem* that shall be made the praise of the Earth.

*Thirdly*, Though we should prepare for sufferings, yet let us strengthen our faith, and rejoyce in the hope of such times as these are, in the midst of sufferings rejoyce: it's an Excellent thing when a Christian is able in the midst of sufferings to rejoyce in the assurance of a promise, when things go never so contrary, yet to keep in Gods ways upon the expectation of a promise to be ful-

fill'd. You have an Excellent Scripture in the 64. of *Iſa. verſ. 5.* *Thou meeteſt him that rejoyceth and worketh Righteouſneſs, thoſe that Remember thee in thy ways: behold, thou art wroth, for we have ſinned. In thoſe is continuance, and we ſhall be ſaved.* If you read this Chapter you ſhall find that the Church was in a ſad condition; but mark, *Thou meeteſt him that rejoyceth and worketh Righteouſneſs:* In the ſaddeſt times there were ſome that did not only work *Righteouſneſs*, but did *Rejoyce* and work *Righteouſneſs*; Though God was wroth, and all things did ſeem to be very diſmal, yet there were ſome that went on in the ways of *Righteouſneſs*, and rejoyced in the ways of *Righteouſneſs*: It's a moſt Excellent Scripture, and of marvellous uſe to us if God ſhould bring us into ſad times, for us not only to keep in the ways of *Righteouſneſs*, but to rejoyce in the ways of *Righteouſneſs*, to rejoyce that ever we were brought into it, and that's upon an expectation that the Lord will ſave us. Whatſoever ſufferings you meet withall, yet ſtrengthen your faith, and rejoyce in the Ex-  
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pectation of this Glory of *Jerusalem*.

The believing of such times as these are, really makes Life desirable, especially because God is so stirring in this Age; not for any great matters that we shall have outwardly in the World for a while, but that we may come to see the Issue of all these stirs; and at length, out of all the Confusion, to see *Jerusalem* to be the praise of the whole world. And therefore in the 102. *Psalm*. which I think verily hath reference to these times, you shall find the Title of it to be, *A Prayer of the afflicted when he is overwhelmed, and poureth out his complaint before the Lord*.

But mark, in his pouring out his complaint before God, how he comforts himself, in the 13. *vers*. *Thou shalt arise, and have mercy upon Zion, for the time to favour her, yea the set time is come. For thy servants take pleasure in her stones, and favour the dust thereof, so the Heathen shall fear the Name of the Lord, and all the Kings of the Earth thy glory. When the Lord shall build up Zion, he shall appear in his glory.* The

Lord shall appear in his glory in building up *Zion* that is now cast down, I say it's a *Prophetical Psalm*, of the disposition of Christians a little before this Kingdom shall be made the praise of the Earth.

Now mark, what those do desire that shall live a little before these times. In the 24. *vers.* I said, *O my God, take me not away in the midst of my days.* As if he should have said, *O Lord, I hope that e're long thou wilt build up Zion, and appear in thy glory, and fulfill thy promises concerning Jerusalem; O Lord, take me not away in the midst of my days: It is (I say) a Prophetical Prayer of the Christians that shall live a little before Gods building up of Zion.*

But you will say, Why shall any desire to live, for if one should die (if he be Godly) he shall go to Heaven; and will it not be as good to be in Heaven, as to live to see *Jerusalem* the praise of the Earth?

To that I answer, that though it's true, It will be as good for the Soul; but for Soul and Body, to live here to see that glorious administration of God in the World,

World, to see God honoured upon the Earth, where he hath been so much dishonoured, certainly it cannot but be an abundant satisfaction and contentment to those that are gracious, and that it is desirable; notwithstanding the objection, I make it clearly thus, from the promise that God gave to Children that did obey their Parents, in the fifth Commandment, *Honour thy Father and thy Mother*; why? *That thy days may be long in the Land which the Lord thy God giveth thee.* God makes a promise that they should enjoy the Land of *Canaan*. And why? Godly Children, should go to Heaven if they had died: But it was accounted a mercy to live long in the Land of *Canaan*.

Now the Land of *Canaan* was but a Type of the glorious Church, so that this is a more glorious promise: Therefore (I say) it is desirable to live to see what God intends to do in these Concessions. It is observ'd by some, that *John* did never fall down to worship the Angel but twice, and twice he fell down and worshipped the Angel. But you shall observe it, if you examine the

places ; It was when the Angel brought him the tidings of this glorious *Jerusalem* : and *Johns* heart was so taken with these tidings, as indeed he forgets himself so far as to fall down and worship the Angel, which was sinful : but I note it for this end, to shew how mightily the heart of *John* was taken with the tidings of this new *Jerusalem* : And God expects that though we have but a glimpse of it now, yet that our hearts should be much taken with the tidings of this glorious *Jerusalem*, when it shall be made the praise of the Earth. Christ hath humbled himself in this world, and hath been dishonoured here, and therefore the *Father* will advance him, and honour *him* in this World as well as in Heaven.

And the Heathen, and uttermost parts of the Earth, are given to Christ for a possession, but Christ hath not had it yet, and therefore let us strengthen our Faith, and joyfully expect such a time as this is. Those whose hearts are carnal and sensual, they mind only carnal and sensual things, and cannot believe these things ; but such as have Faith to believe, they  
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are able to rejoyce in the Expectation of this glory that is to be revealed.

*Fourthly*, These truths that have been delivered about this glory of the new *Jerusalem*, they call for heavenly hearts, they call off all our hearts from the Earth, why should we have our hearts : groveling upon the Earth, when as God hath revealed such glorious things as these are ? In the 60. of *Isa. v. 1.* *Arise, shine, for thy Light is come, and the glory of the Lord is risen upon thee.*

I may make use of it, at least by way of Allusion, thus : O arise, and shine in heavenliness, and shake off the dust of this Earth, for here you hear of the glory of this Lord, and who knows but it may very suddenly, within a little time arise upon us ? yet the very hearing of it were enough to cause us to shake off all Earthliness from our Spirits : when *John* was shown the new *Jerusalem*, he was carryed up upon the mountain ; so if we would understand the glory of this *Jerusalem*, we must get up our hearts on high. It is an Observation of *Mr. Brightman*, upon the 4<sup>th</sup>. of *Revel.*  
where

Where we have described the four living Creatures, the *Lyon*, the *Oxe*, the *Man*, and the *Eagle*. Now (saith he) these four living Creatures do set forth the four Estates of the Church. The *Lyon* sets forth the state of the Church in the Primitive times, they had *Lyon-like* Spirits, that were able to encounter the rage of persecuting Emperors, to endure all kind of Torment without having their hearts daunted at all.—The second State of the Church was the *Oxe*, that is, Antichrist prevailing, they were as an *Oxe* that is a heavy and dull Creature, fit to bear burthens.—But then the third is the *Man*, that is, a man comes to inquire after the reason of things, and to understand things, and doth desire liberty. Why now (saith he) in the beginning of the Reformation, the state of the Church was like a *Man*. They would not be under such base Thralldom to take the yoke of Antichrist as they did before; before they were lead like beasts, but now they were as *Men*, they would understand what they did.—And then the fourth was like an *Eagle*, that is, soaring aloft, on high. When the Church shall

shall be in this glorious condition, *Men* shall be of Heavenly minds, they shall soar up like the *Eagle*, to be above the Earth. And certainly such dispositions are fit for this new *Jerusalem*, and though it be not yet come, yet we should labour to be of such dispositions as are fit for it.

And that's the fifth Use, To prepare for these times, fit our selves.

First, By the Wedding Garment, for now comes the Bridegroom, and we should prepare for him by the Wedding Garment.

You will say, What is the Wedding Garment by which the Saints are prepared to meet with Christ?

The applying of the Righteousness of Jesus Christ by Faith, that's the Wedding-Garment; when Christians come to understand clearly the point of Justification without mistake. There are some kind of hastenings about it in these times more than before, and inquiring after the very grace of God in the point of Justification, but certainly that point is darkened much by many errors: But now the clear understanding the point  
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of Justification, of Gods Righteousness applied by Faith, this is the Garment by which we are to meet with Jesus Christ, when he shall appear in his glory; and I verily believe, that in the time of the new *Jerusalem*, the point of the Righteousness of Jesus Christ will be the main point of Religion that then will be known, and that the hearts of the Saints will be taken up withall, the main point of Religion; and as we see, the nearer we grow unto these times, the more clearer is the point of Justification revealed to us: O what strange conceits in times of Popery had People of Justification, and I verily believe that many of your Consciences may tell you, that a very few years since, you had very strange thoughts about that point, and understood but little of it; but it begins to be clear more and more, and we should study that point more; for surely it is that point of Religion that will take up the heart of the People of God most in such times as these are. It is called the fine Linnen of the Saints, which is the Righteousness of the Saints: That that's Translated in your Books *Righteousness*,



*ousness*, it is the Righteousnesses of the Saints, that's this.

Not only the knowledge of the Righteousness of Christ applyed by Faith ; But Righteousness before Men too, is the fine Linnen of the Saints, they shall appear Righteous before men, and Righteous, being cloathed with the Righteousness of Jesus Christ. And I would therefore commend that to those that speak much of the Righteousness of Jesus Christ ; know, they must have Righteousnesses, in the Plural Number ; that is, not only be careful to have Righteousness before God through Christ, but Righteousness before Men : and that's the second thing that is to be done for preparation of us for Christs coming, to have our Lamps burning, Holiness shining in our conversations before Men, to live convincing conversations, to make the ways of Godliness amiable.—And then let's watch, O take heed of slumbering.—And let us be constant in our holy profession, take heed our Lamps do not go out.—And let us humble our selves for our former defilement ; we have defiled our selves  
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by superstitious vanities in former times ;  
 O let us humble our souls for them,  
 thereby shall we be fitted for this glo-  
 rious time. If new *Jerusalem* should  
 come, and you not humbled for your  
 former defilements, you would be unfit  
 for this time.

*Sixthly*, Seeing there is such a time  
 for this new *Jerusalem*, why then let us  
 labour to further what we can the cause  
 of God in his Church, to make the  
 Church as near to *Jerusalem* as we can  
 now.

For though it's true, it shall be  
 brought to pass by the Almighty power  
 of Jesus Christ, yet he requires that  
 his Saints should put their hands to it,  
 and indeed, this should be the care of  
 all that make profession of Godliness,  
 to do what they can to make *Jerusalem*  
 to be the praise of the world now. O 'tis  
 a blessed thing to live to see the glory  
 of God as it shines in this new *Jeru-  
 salem*. But if it be blessed to See it, it  
 is more blessed to have a hand in it : O  
 let us be willing to consecrate all that  
 we are, or have, for the furtherance of  
 the glory of this new *Jerusalem* ; let us  
 labour

labour to draw all that we can to Godliness, and be Godly our selves: That should be the work of all those that profess Godliness, to labour now to walk so as to make every body in Love with Godliness, and to labour to wipe off all the aspersions that are cast upon the ways of Godliness; there are strange errors and miscarriages of men, why now those that are faithful should labour to wipe off all those things.

But on the other side, let them know, that make profession of Religion now, and walk scandalously, and are abominably erroneous in their Opinions, they do what they can to hinder the glory of this *Jerusalem*: though it's true, God will bring it about, but thou dost what thou canst to hinder it. O woe to thee that thou wert born to such a time as this is! It's ill that thou shouldest live in such a time as this is, to cast any stain upon Religion, that Religion should suffer any thing for thee.

Now every one that makes but any profession of Religion, O they should labour to walk exactly, and humbly, and faithfully, and conscionably, that  
they

they may win others, and so others being won by their conversation, why then the People of the Land might joyn together, and say, Well, verily it is these are the servants of the living God, and we will joyn with them, and set up their ways, for we see them to be the ways of God; I, this were very hopeful, that *Jerusalem* were lifting up indeed; if so be we would convince men by our holy conversation: But now when there appears so much folly and baseness of Spirit in those that are Professors, why it makes men hate Religion more than ever they did; and indeed, but that we know God can bring the greatest good out of the greatest Evil, one would think that there were as great a stop to the glory of the Church in these times, as ever there was, but wo to those that are the stoppers. And howsoever some cry out, such men stop it, and such men stop it, but the Lord I hope will come ere long, and will make it appear who hinders the glory of his Churches; whether it be those that in the sincerity of their hearts labour to raise up Godliness to the strictest form of all, or those that

that will content themselves with a form.

Certainly those that give up themselves to promote the most strict way of Godliness, and the most pure Ordinances, they are not those that hinder the Reformation; but Christ will own them to be those that further the Glory of this Reformation.

The Scripture speaking of this *Jerusalem*, saith, that no impure thing should enter into it; that is, Men should be as careful as possibly they can, to keep out all things that are impure, and so to raise up the ways of Godliness to the strictest and highest rule that possibly they can; these are they that further the glory of this *Jerusalem*.

The Last thing is that we have in the Text, Give God no rest till this be. We might make it a several point of Doctrine, but I only bring it in here by way of Use. The truth is, when Christ taught us to pray, *Thy Kingdom come*; he had an Eye at this; for the Kingdom of Christ is not fully come till this time be come; and as in that 36. of *Ezek.* 37. When the Lord had promised there such glorious things to his People, saith he,

*I will yet for this be enquired of by the House of Israel, to do it for them.* So though God doth intend to raise up *Jerusalem* thus, yet the Lord will be sought unto, for it must be furthered by Prayer: All Gods People should cry out, *Come Lord Jesus, come quickly!* how long, how long, holy and true, will it be before thou dost this, before these things come to pass, my precious Lord! God loves importunity, especially in such things as these are.

Divers motives I had thought of to have put you on to this, to be mighty in Prayer.

First, Till this time, till *Jerusalem* be thus raised, the truth is, the Earth is under a Curse, a Curse all that time.

For, First, all Creatures are subject to vanity, and that vanity shall not be taken off, nor the bondage, till this time.

Secondly, There will be trouble and Wars continually till this time, there will be no certainty nor settledness of things till *Jerusalem* come to be made as the praise of the Earth.

There will attend affliction to the people of God; yea and to others too.

Yea, and there is a Curse upon mens Spirits, which will not be taken off till this time comes. The

The truth is, when we look upon what is in the Earth, we can see little that should make us desire to live, in respect of the earthly comforts that are here; and for my own part, thinking in my thoughts about this point, this Meditation came into my mind: I wonder why men that live here, and are not useful, and serviceable, to do service for God; I wonder why they should desire to live! for what pleasure is there in the Earth? The Earth is under a curse. Now were it not for this one thing, that we might live to make our peace with God, and to do God service; I say it's a wonder that any should desire to live; for the truth is; Afflictions, and Fears, and Troubles, will countervail the Comforts of any that do live: But indeed, that will countervail our affliction, if we may live to do service for God, but let us give God no rest till this be; because till then, the Earth is under a curse: It is this that brings a glory to the Earth; O! it will be worth living in the World, when God shall be set up in the World, (when Jesus Christ shall rule in the World,) it will be worth the living, and not till then.

And then further, give God no rest, because that the time is near now ; howsoever, it is near in respect of what it was when this Prophet thus spoke, for it was above two thousand Years ago when at the Prophet spake these words.

Now the end of the world it's even up on us, and Christ seems to be even at the door. Now as it is in nature, a heavy thing, the nearer it comes to the center the faster it moves ; so the nearer we are come to this time, the more should our hearts be stirred, for the time is even at hand, and therefore let us pray now mightily : as we find in the 9th. of *Daniel* ; *Daniel* did understand by Books that the time of their deliverance was near : Mark at the third *Vers.* the Text tells us, that *Daniel* set his face to seek the Lord, O then he fasted and prayed indeed. My Brethren, when you have such things as these presented to you, and some hopeful Arguments presented likewise that these times are near ; learn to set your selves to seek the Lord, and resolve never to leave seeking, till he make this *Jerusalem* to be the praise of the whole Earth. O my Brethren ! now a  
pray-



praying heart is worth something ; it is a miserable thing for any Man or Woman not to have a Spirit of Prayer in these times, a dangerous sign that such a one shall never be partaker of the glory of this new *Jerusalem*, that hath not a praying Spirit in these times.

Yea, now we find there are mighty stirrings abroad in the world, the hearts of men are more raised to expect it than ever they were before. I remember it's observed of the woman of *Samaria*, you may see by her that there was a general expectation raised of the *Messias*, at the time that he came; saith she, *when the Messias comes, he will tell us all things*: and truly there is the greatest expectation of the Saints of God, and those that are the most strict and holy, the greatest expectation of these times, as ever yet was, and we find the Lord is so stirring in the world, as makes us think that he is bringing about some glorious things; and therefore pray, pray, pray; and you that want matter to pray, among other things, put this into your prayer, both in your Closets and Families, pray the Lord, and cry to him so as to give him

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no rest every day: O Lord, make *Jerusalem* the praise of the Earth! O Lord, we see abundance of darkness in thy Churches, and Godliness is little Honoured in the world, but O Lord, make thy Churches glorious, set up the glory of Godliness in the world! pray thus privately, and so publickly.

And a further motive to give God no rest, is this: That in this your heart doth joyn with the work of God that is most acceptable to God, and that his Soul doth take delight in; and that's a comfortable thing.

And besides, give him no rest, for God hath appointed Prayer to be a special Engine, and a great means to further this. In the 102. *Psalm* (saith the Text) *The Lord will regard the Prayer of the destitute.* Alas! may some say, I am a poor weak Christian, a poor Body, I am able to do but little, I may Sigh to God, but what are my prayers worth? Mark the Text, speaking of the glory of these times, and of the way to further it; *The Lord will regard the Prayer of the destitute:* Though thou beest but as a poor shrub, the Lord will regard

regard thy Prayer; and mark what the Text saith, *This shall be written for the Generation to come*, vers. 18. This is written for thee, Prayer hath done great things, hath made a mighty change of things; and if ever People were encouraged to pray, now they may be encouraged, because they have seen so much that Prayer hath done already.

We have many Scriptures which I had thought to have spoken of, for the encouragement of you in Prayer for these things, that you might go on and not faint. Though you see things seem to go very Cross, yet be not troubled at it, but still go on, give him no rest; it may be God will do nothing now, yet still give him no rest, but be constant till the thing be done; for certainly it will be done at length, and if it should not come to pass in your life, yet this I will conclude withall, When you die, die in the Faith of it: Any of you that have been earnest in prayer for this thing, and yet you see little come of it; yet die in the Faith of it, when you die; as it is said of Joseph, in the 50. of Gen. 24. *Behold I die, and God will surely visit you, and bring*

*bring you out of this Land, unto the Land which he sware to Abraham, &c. So you may speak to your Children, I die now, I must not see this new Jerusalem, but there is hope that God will bring you into it, though I perhaps shall not see it : and close your Eyes with this belief when you are to die, I die, yet in the Faith that there is a time a coming, that the Lord will make Jerusalem as the praise of the whole Earth.*

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*F I N I S.*

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Samuel J. Field

His Book 1770